

INSTRUCTIONS ABOUT RIGHT BELEEVING: SEVERALL SERMONS

Leading unto Christ, directing
unto Faith, and encouraging thereto.

*Shewing the Nature, Measure,
and necessitie of the sense of Sinne.*

Christ the bread of Life, a sufficient
Remedy for Mans misery; with the way and
meanes to obtaine him; as also encouragements
to come to him, from his abilitie and readinesse
to give full soule-satisfaction.

By JOHN ARCHER, Master of Art, sometime
Preacher of *All-hallowes Lumbard-street.* London.

ACTS 2. 39.

Now when they heard this, they were pricked in their heart.

MAT. II. 28.

Come unto me all ye that labour & are beswie laden, and I will give you rest.

JOHN 4. 14.

*Whosoever drinketh of the water that I shall give him, shall never thirst:
but the water that I shall give him, shall be in him a Well of water
springing up into everlasting life.*

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TO THE READER.

GOOD READER;



Onfidering the ftate of moft people to be, either wholly infenfible of their miserable eftate, and goe on fe curely, not minding the precious and foule-faying Remedy tendred, or fome others who are fenfible, who are oft difcouraged, (both, through the malice and fubtiltie of the Devill,) thefe enfuing Sermons, in a plaine and profitable way, tending to helpe, in both thefe refpects, are here prefented for a farre more publick advantage, then they could be in the preaching of them; They are not corrected and fitted for the Preffe, as it were to be wished, but neere the matter, and way of his delivery: and the experience had of fome mens Sermons fo printed, hath encouraged to thefe, conceiving they will be

To the Reader.

profitable, hoping all will be so charitable as to put good constructions, and not by the contrary, prejudice themselves, or others from the good intended : Some things are but briefly propounded, in the Close, but there are severall things profitably opened, to direct sinners to Christ, and encourage sensible ones to come to him, with encouragements so to doe, shewing his fitnesse and sufficiency for their helpe, and readinesse to it, and the Soule-satisfaction to be had by him : All which is here commended to thee, for thy good, in desire, and with desire of which, and of thy amending what escapes thou meetest with, I leave thee, and it, to the blessing of God.

SENSIBLE SINNERS,
ARE ONELY
FITTED OBJECTS
FOR
MERCY BY CHRIST.

Luke 5. 31. 32.

31. *And Iesus answering, said unto them, They that are whole need not a Physician: but they that are sicke.*
32. *I came not to call the righteous, but sinners to repentance.*

THESSE Verses contains Christs Answer to a Question, which the Scribes & Pharisees propounded to His Disciples in the former Verse, in vvich he gives them the full & cleare Reason of that they asked; VIZ: Why he convert with Publicans & Sinners; That is; with those vvho in the account of all, were notorious Sinners.

He answers first in a borrowed speech by a proverbiall Sentence; Verse 31. *They that are whole need not the Physician. but they that are sicke:* And after in plaine vvords, expressing his meaning in the former: Ver. 32 *I came not to call the Righteous but Sinners to repentance.*

A The

The Words must be vvarily understood; for they expresse not vwhat is, but vwhat men doe thinke is in this perticular; There are none that in themselves are *Righteous* (As ye have heard in opening the naturall estate of people) But there are many vwho are not *Sensible* of there naturall state, and doe thinke themselves righteous; and so *Christ* calls them according to vwhat they thinke of themselves; Againe, there is none but are *Spiritually sicke*, but there be some, vwho are *vvell enough* in their owne opinion; and therefore *Christ* calls the whole owne: Againe, those that are *whole* in there owne esteeme, and not in *Trueth*; they have a need of *Christ*, as much as any others, because they be as miserable, but they are said ~~not~~ to need him, because in their owne sense & feeling they need him not.

The words
opened.

Also, *Christ* came not to call the *Righteous*. That is, such as are righteous in their owne eyes, and perceived not *their sinfullnes*; For he called the *Apostle Paule*, vwho vvas a *Pharise*, & as righteous in his owne esteeme, as any. But the meaning is, that they are not in the next disposition to his call & to receive him, who are righteous in their owne esteeme; they are not prepared for him, he reveals & exhibits not *Himselfe* to any such immediately, but if he shew mercy to such he first makes them *not to be such*, by shewing them they are *not righteous*, as the *Phisician*, vwho comes to Persons that be not sensible of their sicknes, but brings them to beseech, before he cures them.

Their
Meaning
explained.

The meaning then of these verses is thus much; I converse with the great Sinners, such as are the *Publicans* & other *Notorious Transgressors*, and not with you *Scribes* & *Pharisees*, because they are *sensible* of their *sinfullnes* & *soules misery*, and you are not, but in
your

your owne esteeme, are well enough & righteous; for I afford not *Mercy & Salvation* to any but such as be in their owne esteeme *miserable*, as the Physician useth not his skill & helpe for any but them that are sicke.

Now these *Words* I have chose to open to you, because, I would shew you how much the *Doctrine* of your *Naturall State* (which I have unfolded & applied to you, and is often done) should & must *worke* on you before you can be *freed* from that *Misery*: Wherefore, I will from these *Words*, not raise every *Observation* which may be, but only so much as may serve to informe & helpe you in this perticular; And that is chiefly one *Doctrine*, which is the maine summe & scope of, and conveyed clearly in these Verses.

That, Only such People as are sensible of their miserable State of Nature, by Sinne, are the prepared Objects of Gods Mercy in Christ.

OR Thus.

Christ affords Mercy to none but such as are sensible of their Misery by Sinne.

This is proved enough by *Christs* owne assertion in this place, Which not only shewes he will not, but that he cannot helpe any other, For his coming, & so, his *Mission & Commission* is only for such, and *Christ* goes not beyond his *Commission*; And also he proves it by the like comparison among us. As none that be whole are for the physicians, nor are Physicians for, neither come they to any, but such as be sicke, that is, the Physicians with phisicke & for cure. So none are

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Doctrine.

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Its his Mis-
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for *Christ*, nor comes he as a *Saviour* to any, vvho are not in *their owne* effectual & sense; very miserable by Sinne: For these in their owne sense, and for to *Christ*, are for the present, as if they vv ere not miserable at all:

Proved
further, &
a Reason
why so full
ly done.

This I say, is prooffe enough of the *Doctrine*; But because it is a *Doctrine* of vvonderfull *Consequen*, and that which will not doe vvith the most, and is much opposed by *Sathan* and such as he deludes, Because till this *Doctrine* is believed, *Christ*'s helpe is farr enough; and *Sathan* hath them sore ensnaght: I vvill therefore endeavour to pprove it amply & evidently, that yee all may see clearly, it is an undoubted *Truth* of *God*:

Instances.

I. From
those who
had first
Mercy.

Gen. 3. 10.

Typified

In Israells

deliverance

out of E-

gypt.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

Exod. 14.

And first, We vvill beginne vvith such as first had *Mercy* to be freed from *sinne*; VIZ. *Adam* & *Eve*; Be- fore *God* shewed them *Mercy*, He first made them sensi- ble of their misery. He putts them in feare by his Voyce as appeares by their hiding themselves; *Gen. 3. 8. 10.* and then indites him, and conuinceth them *Verse. 11. 12. 13.* and pronounceth Judgment on the Serpent *Ver. 14.* before ever he promisseth *Christ*, or any *Mercy* by Him.

And this was typified in *God*'s dealing vvith *Israell* in their mercyfull deliverance out of *Egypt*; He first makes their bondage sensibly heavy, so that, they sighed, & groaned; before, *God* vv as about to deliver them; they vv ere very vvell in *Egypt*, in *Cosheen*, the best of the Land, in much esteeme, but vvhen the tyme of delive- rance drew towards, *God* raised up a King that knew not *Joseph*, and oppressed them; and as *Mercy* drew nearer, so their misery grew sensibly on them; vvinto much that their sighes & groanes came up to *God*.

In the
Wildernes

This vv as yet more fully typified in the *Wildernes*; be- fore ever *God* gave them the *Manna*, or *Rock*, which

sent forth a River of Water, or Brazen Serpent, (all which were Types of Christ) He first made them sensibly distressed, by Famine, Drought, & the Stings of fiery Serpents: Also, before he appointed Moses to be their Prophet & instruct them, from God; He so amazed them & terrified them with his owne dreadfull Voice, that it was like to kill them, and they least they should dye, beseecht God to speake to them by Moses; Deut: 5. 23. to 29. All this typifying Gods Purpose; never to shew Mercy to the Soules of any, by Christ, but such as were sensible of their misery & need of Him.

And this also, God aimed at in his method & manner of revealing his Gospel, & Doctrine of Christ: He first more obscurely reveales it, under types & shaddowes, and amply & clearly opens the Doctrine of the Law. In which Mans misery by Nature through Sinne, is fully opened, by which means he begets in his Church, a sense & conviction of their misery, & much bondage & feare by reason of it, and to this, the Apostle hath reference as well as to particular Persons; Rom: 2. 15. For ye have not received the Spirit of bondage againe to feare, but ye have received the Spirit of Adoption &c. The Church of God formerly, from Moses especially (in some measure from Adam) to Christ, was brought up under the discipline of Commandments, and the Law which was accompanied with many convictions of sinne, & danger, & with many feares & terrors, especially in the delivering of it on Mount Sinai, and also with the Spirit of God, which wrought conviction of Sinne, and Terror in the Hearts of People, and so held them in a bondage & feare; This I say, was Gods old manner of disciplining his Church, more especially from Moses to Christ: When the coming of Christ, drew nearer then,

2. In his manner of revealing the gospel

then in former times ; this I say is included in that
Rom: 8. 13. though this be not all its meaning ; and is
 expresse, *Heb: 12. 18. to 22.* For yee are not come unto
 the Mount, that might be touched that burned with fire, not
 to blacknes & darknes, & tempest & the sound of a trumpet,
 and the voice of vwards, which they that heard intreated
 that the Word should not be spooke to them any more, and
Vers. 21. So terrible vvas the sight, that Moses said I exceed-
 ingly feare & quake. It vvas the Condition of Gods
 People at first ; and therefore, *Gall. 3. 23. 24.* before Faith
 (that is, the Doctrine of Gods Mercy in Christ by Faith)
 came (that is, vvas clearly revealed,) We were kept
 under the Law ; that is, under its Doctrine & Discipline:
 And why it was under a Schoole-master to lead us to
 Christ: By the Law, he meanes the whole Mosaike Discipline
 of Morrell, & Ceremoniall Law; it vvas as a Schoole-
 Master ; not onely in regard of Types, to point out
 Christ ; but also, in regard of Terrors & Conviction of
 Sinne, & Danger, which the Morrell Law taught, &
 so did the Ceremoniall, for in pointing out a sacrifice,
 in the word there vvas misery to be saved from, and by
 every washing & sacrifice, & attonement, it shewed,
 there vvas guilt, & danger, & wrath due, and therefore
 this Ceremoniall Law was called an Hand bringing of or-
 dinances against us, for it did prove to their faces, that
 they were under wrath, or vwhat need vvas their
 of them ; and they did but darkely point out Christ,
 and to them onely vvho had Knowledge and Faith
 to conceive their meaning ; but they did clearly
 shew to all their faces, that they were in misery and
 danger: Thus, this Law was a Schoole-master, prepared for
 Christ,

Christ, In that, it so abundantly *convinct* of their misery, (as well as by *tipifying Christ*) And thus did God bring up his *Church* at first, and for a long while; to the latter age of the *World*, and till *Christ came*. And some what to this purpose was intimated by the Condition the *Jewes* were in, when *Christ came*, even when the *Scepter* was departed from *Judah*, and they were miserably yoked by the *Romanes*, and sensible of it. All this, to teach us His method, That he shewes *Mercy by Christ*; onely to such as are *convinct & sensible* of their *Misery by Nature & Sinne*:

And thus God dealt with *David*; before he shewes him *Mercy* in pardoning his *Sinne*, he sends *Nathan* to convince him of it, and shewe him his misery of which he was not before sensible: 3. In shewing Mercy to David.

And this Method, *Christ* shewes for ever to be in the *Spirits conversion of Sinners*; *John 16. 8.* First to *Convince of Sinne*; to make people evidently see that they are miserable by *Sinne*, and then to convince of *Righteousnes*, that is, of *Mercy by Christ*: 4. Out of John 16. 8. thus shewes the Apostles

And thus did the *Apostles* allwayes; *Peter*, *Acts the Second*; never gives them hope of *Mercy by Christ*, till he had first *Convinced them of Sinne*, and prickt them at their *Hearts*, and then he tells them of *Mercy*; So *Paule & Barnabas*, *Acts the 16.* Never speake of *Christ* to the *Jaylor*, till by their miracle, Gods Spirit tooke occasion to *convince* him of his danger of damnation by his *sinne*; And so the *Apostle Paule*, in the *Romanes* First proves all, both *Jewes & Gentiles*, to be condemned wretches, *Chapter the third.* and then opens the *Doctrine of Salvation by Christ*; *Verse the 24.* and so forward.

And.

And therefore *Gall. 3. 22.* the Scripture first *shuts up all under Sinne*, that they who beleeve may be saved; by shewing all to be in a damnable state by *Sinne*, he prepares them for mercy, vwho were to haue it by beleeving: For as God plotted the Salvation of people; So he works it; He plotted it thus, first to let them become *Miserable* by their *owne Sinne*, then to provide a *Christ* & send him, and by *Him* to save them; So God works it; first convinceth them, & sensibly perswades the that they are *Sinners* & *Miserable* by it, and then by *Christ* he saves such as beleeves: Thus ye see this *Doctrine* as cleare as the Sunne, a *Truth* as evident as may be, from the whole course of Gods dealing from time to time; and this none that considers the Scripture, & will regard it doe or dare deny in the generall.

Question.

How farr
forth Peo-
ple must
be sensible

But all the Question is, about the *degree & measure of sensiblenes*: How much & how farr forth, People must be sensible of their misery. This Question is necessary to be resolved.

Answer.

And to this I Answer; There must be such a *sensiblenes* as that they be *thoroughly affected* with it; It is not enough that they be generally perswaded that they are *miserable*, nor lightly affected with it, nor for a fit and away, much troubled with it: But it must be a strong through impression on the heart; Some thinke that a slight conviction is enough; Or if not so, yet a cleare conviction of Judgment, so that they see & say, that they are miserable by Nature; Or if not so, yet some slight impression on the heart, is surely enough; But none of these is sufficient; but their must be a deepe & through Conviction of Mind, and impression, or affection of the Heart.

As is cleare by all the Instances which were brought

to prove the Doctrine, from the first to the last ; Consider them all; and you shall find it vvas such an *Humiliation* as I now speake of; Doth every thought of sicknes, or slight distemper cause People to entertaine a Phisician? Was *Adams Terror* in the Garden, *small*, vvhhen he vvas afraid & hid himselfe, vvhhen God arraigned him, indited him, convincd & condemned him? Was *Israells affliction of Spirit small in Egypt*, vvhhen God delivered them out of it? doth not the *Scripture* often record it to be *very great*? What was the affliction of *Israell* in the *Wildernes* before they had the *Manna*, the *Water* from the *Rocke*, the *brazen Serpent*, and *Moses* appointed to *teach* them, in *Gods stead*; vvas it not *very great*? What was the *Condition* of the *Iewes* under the *Law*? vvere they not at the first *much affrighted*, as *Heb: 12. 18. to 22.* And after that, in feare by a *Spirit of bondage*, as the *Apostle* vvitnesseth *Rom: 8. 15.* vvvhich accompanied the *Law*, and vvrought in them vvho beleevd the *Law*, As the *Spirit of Adoption & Peace & Libertye*, doth the *Gospel*, & is effectuell to thē that beleve the *Gospel*.

And vvhy did God hold on that manner of *Discipline* so long, even to the last Age of the World, and revealed not *Christ* till Now, But because he vvould have that impression *great*? And vvhat vvas *Dauids conviction* of his Sinne by *Nathan*, vvas it not vvith much and deepe affliction of Spirit? And that *Iohn. 16-8.* Convincing the World of Sinne, allthough our English vvord seemes to imply that a bare naked convincing of Judgment is the vvork: Yet examine vve it, and vve shall find it, intend the same that is in other *Scriptures*; the *greke vvord*, *ἐλέειν*; the same vvord, that *Heb: 11. 1.* is translated *Evidence*, such a *Conviction*, as makes it as truly cleare & sensible, as if *Evident* to the senses.

Now, be ye Judges, whether such an evident apprehension of so great a misery, as we are in by sinne, not knowne before, can be without a strong impression on the affections? it cannot be in lesser dangers, therefore is not in this; And so we find them *Acts the second*. deeply affected, therefore called a *pricking at heart*: And the Jaylor, *Acts*. 16. 27, 28, 30. So that he trembled & cryed out:

And this is taught in the Parable of the Prodigall; *Luke*. 15. 11. & so forwards, Who is the Emblem of a Sinner brought to Mercy by Christ: How doe you thinke he was affected, when he was like to perish, did he onely behold it with the eye of his reason, without any strong impression on his heart? none will so thinke.

And this is contained expressly in that, *Rom*: 8. 15. In which place, though the Apostle speaks, how the Church of God, the Jewes, were before Christ; and compares it with that Case which now the Church of beleeving Jewes & Gentiles be in, since Christ, as ye heard before; Yea also, the place manifestly contains a description of such particular Persons, as obtaine mercy by Christ; before that they doe so; they have a Spirit of bondage to feare; Wee have it not againe, (saith the Apostle) therefore we had it. Which we? I Paule, and you Gentile Romanes, (for there is the same manner of dealing which God takes with his Church in general, and Persons in particular, for the fitting them for Mercy.) Before Paule & these Romanes had Mercy, they had a Spirit, that is, Gods Spirit, called a Spirit of bondage, because he at that time, leades peoples Soules into bondage & so into feare; Is heere onely a slight conviction, when the Soule is bondag'd, and the Heart made to feare? Noe surely:

And

And this in *Paule* is cleare ; *Rom. 7. 9.* When the *Commandement came*, *Sinne revived & I dyed* ; that is, When God by the Light of the true understanding of his Law, *Convinced me & wrought on me* ; I then saw *abundance of Sinne*, and so, my *Selfe dead by it*, vvhich before I saw not, and therefore thought I vvvas vvell ; Doe you thinke this unthouht of *mifery*, vvvas seene by *Paule*, and he not *thoroughly affected* vvith it? It is impossible.

This also, is cleare by that ; *Luke. 4. 18. 19* *The Spirit of the Lord is upon me to preach &c.* Where *Christ* plainly determines this Question ; & shewes to vvhome He is sent & appointed to bring to *Mercy*, (for that is ment by his preaching, an *effectuall preaching*, and not a bare declaration) even as in my Text ; to them *only*, vvho are *thoroughly affected* vvith the sence of their miserable state by Nature : These are described by severall Names, but all such, as imply a through affection & sence of their misery : The *Poore* ; that is, such as by *sence of their misery*, are lowe & meane in their owne eyes, (for thus usually the *Scripture* useth the vvord *Poore*) and so it appeares by the next vvords : The *Broken-hearted*, the *Captives*, and *Blind*, that is, vvho knowe their captivity & blindnes (for else he should be sent to all, all being so, vvhich *Christ* is not) and doe any knowe themselves to be *captive & blind*, vvith out being *thoroughly affected* vvith it? And so the next vvords shewes, in that, he calls them *bruised owne*s vvith their Captivity ; And in the next vvords ; *To preach the acceptable Teare of the Lord* ; that is, that of vvhich the *Yeare of Jubile* vvvas a Tipe ; called an *acceptable Teare*, because it vvvas a Time of Deliverance to such as vvvere in Bondage ; and therefore they vvvere

sensible of Misery by their service; or how could Deliverance be acceptable; And this is one Reason of the Point, (as vve shall heare anon) Thus yee see; by all vvhich *Christ* speakes heere of *Himselfe* (for of *Him* is this ment, as *Verse 21*, *He* is for to shew *mercy* to none but to such as are *thoroughly humbled*, and have *strang impressions* on the *Heart* of their *Misery* vvhich they are in by *Nature* through *Sinne*: God hath determined *He* shall be for such *onely*; Onely such shall have *Mercy* by *him*: For though, God can bring others to *Mercy*; Yet he vwill not; This is the vway & method he vwill use & hath sett downe to himselfe: And therefore I thinke, Such as be converted & regenerated in Infancy, and live to yeares of discretion, God goes over the vvorke againe as it vvere, by humbling them first, and then bringing them to act Faith in Christ,

This cleared further by shewing there are different degrees of this humiliation.

Now for the beter understanding of this; You must knowe, that there are diuers & different *degrees & measures* of this *Humiliation & Affliction of Spirit*, some of which must be in all; There be greater & lesse degrees; As is cleare in the *Jewes* & the *Jaylor*; The *Jewes*, vvere prickt at the heart & sayed, *what shall vve doe?* but the *Jaylor* farr more, he came *trembling & fell downe* before them; And so; *Linke. 4. 18*. Some *Poore*, some *broken-hearted*, some *bruised*; and so *Muth. 11. 28*. *Labour*, and *heavy-loaden*, and *vveary*, and *Isa. 55. 1. 2*. *Thirsty*, that is not so much as the other; and *Revela. 22. 17*. *Willing*, that is not so much as *thirsty*; for *thirst* is a desire vwith much streightning & paine of body, vvhich is not ever in a vwillingnes: Thus there be degrees; greater & lesser measures; For on some *God* vworks the *sence of Misery* suddenly & altogether, on some he vworks it by degrees, little & little, the former like the

the beating out a barrells head, and letting out all at once, the other like the leaking, or letting out at a tapp, vvhich maks not so great a floud; on some God vvorks the sence of Misery in full ignorance; vvho never heard of any remedy, & so thewes them their misery onely, and hides all appearāce of an helpe; but others are afore hād acquainted vvith the remedy that is possibly to be had by any in that misery; Now these cannot be vvrought on so deeply as the other; To conclude this; God vvill sett it on some much more then on others, either because their natures cannot beare so much, or he hath not appointed them to such high, & speciall service, or the like, So that the difference in degree & measure is very much; Yet all have it in that measure, as hath bine opened, a strong, through, impression on the Heart; vvich hath these Properties.

The Properties of Humiliation.

1. To make Gods Wrath most fearefull & dreadfull of all things, they seeing it in the Effects of it, Viz: The Misery it hath inflicted on them: *Psal. 90. 11. Who knoweth the power of thine Anger, according to thy feare &c.*

1.

2. To make Sinne evil & bitter, *Ier. 2. 19. Eccle. 7. 26.* even beyond any thing in the World, though on a sudden vvorldly things may more violently transport vvith greife, Yet not so bitter, as this, vvhen the Soule is it Selfe & adviseth & deliberates seriously of it, nor so pincheth the Heart.

2.

3. To make all Things in the World, that are vvorldly, Insufficient to give Rest: Quiet & Content to the Soule; and therefore to be Restles in its Selfe notwithstanding all outward things: As Abraham for vvant of a Child, though he had much *Gen. 15. 1. 2. What vvilt thou give me seeing I doe Childles*: And Sampson his Victory for want of Thirst: *Iudges. 15. 18.*

3.

4. To make the *Remedy* that can helpe the Soule, more *sweete* then any thing in the World, and therefore *panted & longed after* more then any thing in the World, all things in comparison of it, under vallued & neglected; and it gladly to be embraced upon any tearmes or condition vvhatever; And vvhhen *Christ* is knowne to be this *onely* & alsufficient *Remedy*, then the Heart to be so to *Christ*, as hath bine expressed.

5. To be *abased* in its owne eyes, laid lowe, therefore called in Scripture, & by Divines, a being humbled, or *Humiliation*, and be driven quite out of it *Selfe*, so as to dispare of all helpe in and by it *Selfe*, And therefore to be ready *vvholy* to goe out of its *Selfe*, *Rom. 7. 9. I dyed*. Therefore, they be called *Poore* *Luke. 4. 18.*

These be the *Properties* of that impression vvhich must be made on the Heart of all, before, *By Christ*, they can have *Mercy* (Infants all wayes excepted, vvhocomming not to Yeares are not capeable, nor vve of vvhath vway *God* vvorks on them) Now if these be, though ever so gently & slowly *God* hath vvrought it, and vvith out sudden flights & castings, Yet it is enough, But vvith out these be, Its not enough, And these cannot be vvithout a strong & through impression upon the heart.

Objections

Some Objections arise against this, which must necessarily be answered and cleared, As.

I.

First, against this are objected, The *Records* in Scripture, of *David*, the *Apostles* of *Christ*, *Zachews*, & *Lydeab*, vvhovvere pertakers of *Mercy* by *Christ*, and yet, never so affected vvith *sence of Sinne*, as vve speake of.

Answer.

To this I Answer.

1.

First, perhaps They vvwere much, though it is not recorded; The History in the old Testament speakes
not

not of *Moses* feare v when he vvas at *Mount Sinai*; though it vvas very great, as the *Author* to the *Hebrewes* tells us, *Chap: 12. 21.*

Secondly, an *Humiliatio* they had had before, because being under the *Discipline* of the *Law*, they vvere brought up under a *Conviction & Sence* of their dangerous State; Christ found them in that, For they had the *Law* their Schoole master, vvhich taught them by the *Spirit of bondage* to feare; Therefore, they vvere before vvrrought on by *humiliation*, This is implied in that, *Acts. 13. 39.* By him all that beleeve, are justified from all things, vvhich they could not be justified by the *Law of Moses*; Therefore, they stood *Convinck*, that they vvere under *guilt* and to be justified, or could not be saved.

2.

Thirdly, By the *Effects & Fruites*, it is cleare that they had this *Humiliation*, Because all the *Effects* vvhich it hath, are in *Scripture* recorded to be in them, Viz: The *Things* for vvhich, *God* vwill have People *humbled*, before *mercy* in *Christ* be received; Viz: The *prizing his Mercy*, The *forsaking all for Him*, The *subjecting to his Will* in all things &c. (as ye shall heare anon) We find all those things in them; Since therefore the *Effects* is, the *Cause* vvas; All that can be proved from these *Instances*, is onely this, That there are degrees & measures in this *Humiliation*, (If this doth follow from it) some not so much, or in such a manner as others; But not, that there need not so much as hath bine discribed, for that, they could never have done as they did, if they had not bine so *humbled*, for though *God* could by his *Powver* inable them to doe it, Yet he never doth, but by so *humbling* them, Because he hath sett downe that meanes & method to goe by (as hath bine proved) And therefore, vve must knowe that, yvent before

3.

(though

(though it be not expressed) vvhhen there is the other Viz: The fruition of *Mercy by Christ*; or else God shall not keepe to his owne Rule.

Lydia, a devout woman before; hir present entertaining the *Apostles*, shewes not that shee had not bine deeply humbled, but that either it was before now; or that it lasted not, but was soone healed, as it was in them *Acts. 2. 37.* compared with *ver. 41. & Chap. 16. 29. 34.* deepe Humiliation, soone turned into Joye.

Great Humiliation is for great Sinners: Not soe, *Paule* not so great a Sinner, yet very much humbled; It is for greate Servants rather, such of vvhom God vwill have much worke; *Pauls sinnes* considering they came from Ignorance & blind Zeale, thinking that they he persecuted, were Gods enemies, are much extenuated, and he was for his outward Life, blameles, yet much humbled.

2. *Object-* Again, That is *Objected*; *Reve. 22. 17. Who soever is vvwilling*; There is noe more required, but a *Willingnes*. Therefore not such a *measure of Humiliation*.

Answer. I Answer, If that *Phrase* be rightly opened according to the *Scripture*, It will be found to containe as much as we presse, onely expressing the least degree of it: For to be willing, is an inclination of Soule to have it, on the tearmes & conditions it is offered on, (else it is not a vvwillingnes) But none can be so, but they vvhoe are so much humbled, as hath bine expressed; For the Tearmes & Conditions are, The going out of our Selves, and of from the World, and making Christ *All in All*; The loosing any thing, doing any thing, suffering any thing, that God vwill have us, all this is contrary to our natures & old courses, and the World, and the continuing to the end of our dayes so doing;) Now thus to be willing to doe, and to have

Christ

Christ on these Tearmes, none can be, but they who are *so humbled* as hath bine exprest; All others will either not at all care for *Christ*, regard him or come to him, as they *Luke*, 14. 16. &c. When they were invited to the *Supper*, They all began to make *Excuse*: The First said *I have bought a peece of Ground &c.* As they that are not hungry & thirsty, care not for water or bread; and he that had not killed, cared not for the Citty of refuge, but he that had & was persued by the avenger of blood, would leave all to gett to it; Or else They will not stay with *Him*, As the *Stony Ground*; Or not obey *Him* in all things, so doing as he appoints; As they *Iohn*. 6. 6c. 66. *Many of them sayed, This is a hard saying, Who can heare it. (And Verse, 66. From that tyme many of his Disciples went backe, and walked no more with him;)* As the Doctrine of Predestination; And that young Man, *Marke*, 10. 21 22. He therefore that is truly Willing, must be soe Humbled as hath bine exprest;

REASONS.

Reasons.

First, Is that we have Implied allready: To drive to *Christ*, And make *Willing to take Him*, Because none else will entertaine *Christ*, on the Tearmes as God onely gives Him, Viz:

I.

With a goeing *wholly* out of Themselves, Laying aside all Selfe-Confidence, Either for Acceptance or Acting any Thing; And *Resting* wholly and onely on Him; Which is to *Beleeve*:

And also, With a Selfe-Denyall, Contempt of the World, Suffring, Leaving, Doing all Things, That *Christ* shall Appoint, Thus will None doe, but such as be thus *Humbled*:

C

A

A greate Building, therefore must have deepe Foundation; The weeds naturall & deepe rooted, therefore, must goe lowe, to roote them up; Therefore is *Christ* *sought* for every vanity, because People be not *thoroughly humbled*, and so *unwilling* for Him to let all goe; The *Prodigall* never cared for his Fathers house, nor was *unwilling* to become his Sonne againe till he was ready to be *starved*: Indeed *God* could make them doo it, if he would by the *immediate change* of their *Spirits*, but he will not so doe; but by *bitternes & anguish*, weane them from all Things, and worke them to *Christ*; As he could have made *Israell* gladly leave *Egypt*, and come to *Canaan*, but he would by *hardnes & misery* worke them of of *Egypt* unto a desire of *Canaan*: By *sence of Misery*, to bring unto *God*, is the *Way*, which *God* sees best to take in bringing us to Himselfe, and that, which is a Second Reason of the Point.

2. Secondly, Because, He would have *Christ* and His *mercy* in him, desired & panted after; which never would be, if we were not in greate need of it; And this he doth that it may be the more prized & gladsome to us, when it is enjoyed; and this he doth also, which is the Third Reason of the Point.

3. Thirdly, Because our *Thankfullnes* to Him should be the greater; As he made *Israells deliverance* to make them more *thankfull*, by not giving it, till they were in *extreame Misery*.

Thus I have opened this Point, That *Christ* affords *Mercy* to None, But such as are made *sensible* of their *Misery* by Sinne. Proved it, Answered the Objections, Given you the Reasons of it. And now we come to the Uses.

USES.

First to shew their Folly, and their Ignorance of *Gods Way*, and their Injuriousnes to *Soules*; who apply *Christ*; without difference, or distinguishing twixt *Whole & Sicke, Righteous & Sinners*; Who incourage them to *believe* who *vvere never humbled*, or never to purpose; These are they who *heale slightly* Jer. 6. 14. Too tender Phisicians oft spoile Patients; Some that be well affected, out of inconsideratenes, and overmuch mercifullnes, commit this error, But it is a cruelty & great error, Some out of desire to please, and further carnall liberty, and exposeth the *Gospel and Grace*, to contempt or abuse: Hece are Carnall Gospellers, Formall Professors, Apostats &c.

1. Use.

2. USE.

2. Use.

To such of you, as are *Whole & Righteous*: who are not sensible of the *Misery* ye are in by Nature; *Pro: 30. 12. There is a Generation that are pure in their owne eyes, and yet is not washed from their filsbines*; A Generation they be called, because such in all Ages shall be in the Church; There is a Seede of them; vvhich vwill sproute forth in every Age; and they are not a few & therefore also called a Generation, such as the *Scribes & Pharisees* vvere in *Christs tyme*, vwho see noe need, but are as well as you can wish, except some outward respects, and therefore, ye are at quiet rest, in good hope of *Gods mercy & favour*, & so have ever bine, vwithout being *humbled* vwith that which hath bine taught about the *Misery* of your *Naturall State*; Or if you have bine troubled, it is but a touch and away, other Things put it easily out againe; It works not so as hath bine formerly exprest, not deepe e-

nough, Ye want the Five Perticulars requisite to a sufficient Humiliation; To you all I say two words:

1. *Instruction.* The First, is for *Instruction*; That Christ is not for you, neither provided, nor to be had by you, so long as ye continue thus, *senceles & unaffected*; Indeed it is true, Such as God hath appointed to *Mercy*, shall be made *sensible* of their Misery by Nature, and so to seeke *Christ*; and thus God is found of them *that seeke him not*; But he never gives *Mercy in Christ* to be possessed, to any; but such as he hath made of insensible, *thoroughly sensible* of their *Spirituell Misery*, And so first comes to them and works on them; And that appeares by this, That when their *Misery by Sinne*, is opened, they are *affected thoroughly* with it; And thus it appeared in them which the *Apostles* preached to in the *Acts*, Such as *God intended Mercy to*, were wrought on by their opening their *Sinnes*, and the others that were not so wrought on, never had *Gods Mercy by Christ*: Heere therefore, is ill Newes for you; Who, notwithstanding our full opening the *Doctrine* of your *Naturall State*, are not thoroughly humbled, *Christ* as yet is not for you; He is *Bread & Water*, and onely for the hungry; nor is the *Gospel* for you; Yee will, (if it be preacht) contemne it or abuse it, as full Children doe bread.

2. *Exhortation.* In the Second Place, For *Exhortation*; Labour to be *affected thoroughly* with your Misery by Nature; Content not your Selves that ye have heard it, and are not intraged by it (which is well) or that ye were a little stird with it; But labour to be *thoroughly*; Receive that Exhortation, *Ier. 4. 3. Breake up your fallow Ground, and sowe not among Thornes*; And *Iames. 4. 9. 10. Be afflicted mourne & weepe; Humble your selves in the sight of the Lord, and he shall lift you up*; Yee must have it heere

heere or heerafter; humble your selves and God will lift you up; if not, God will humble you; Take heed of too little humiliation, a common snare; too tender a Patient oft is spoild; If ever you would have *Life* from *Christ*, be ye *thoroughly humbled*: *Eph. 5. 14.* rest not till thou hast gott to be *prickt at the Heart*; and though it be bitter & troublesome, yet knowe, better suffer it then perish in hell for Sinne; it is such a Trouble as comes by setting a bone, or taking phisick; I onely labour it. because it is for your good, not else loving your sorrowe, or delighting to trouble you,

But now you may aske this *Question*:

How may we come to be thus thoroughly sensible of our Misery by Nature.

Question.

How to come to be thoroughly sensible.

Answer.

I.

The cheife & principal meāes,

1 Answer the Cheife & Principall *Meanes* is to gett *Gods Spirit*, He onely can worke this, He it is that *Convincereth of Sinne*, *Iohn. 16. 8.* And therefore (as yee heard) He is called the *Spirit of Bondage*, (as he onely can worke *Cōfort*, and therefore is called the *Cōforter*) till ye gett him, ye never can have the worke done.

Now the *Spirit* is a *Free Gift of God*, Therefore, *Rom. 8. 15.* They are said to *receive him*, which implyes a giving, Therefore, you must begg him, there is noe way but by intreaty to obtaine him, because he is a *free Gift*.

Again, the *Spirit* is a *Free Agent*, he works when & where he lists (as the Wind blowes, *Iohn. 3. 8.*) therefore if you vwill have him, you must vwaite on him, & stay his leisure, and use his meāes, and take him in his tymes (as you doe the Wind) Therefore, frequent and thunn not that Ministry that is Convincing and Enlightning of your Minds and Consciences, For in that the *Spirit* is Conveyed (as a sweete smell is in the Aire) And by that Hee Works usually:

And if the Word begins to trouble & stir you, doe not goe from it, or shun it, or strive against it, but goe to them that trouble you, as *Acts*, 2. 27. *They were pricked in their hearts, and said Men & Brethren what shall we doe*, and frequent that Word, and second it on your owne Hearts, by Considering, Applying, Confirming it, more & more; Indeed, we are prone to shun such *Preaching* as the Fishes doe the Netts, & foolish patiēts doe the Surgeon that hurts the, or the knife that lancheth them, But if you so doe, Ye may never have the *Spirit worke more*, And how doe you know whither *He* will or no, or whither tyme enough for you; And if *He* vwill not, then all You can doe, and Preachers can doe, vwill never stir you; Therefore take *Him* vvhile *He* offers, & stirs thee by the Word.

And so also vvhē Afflictions come on thee; That is another Tyme & Meanes by vvhich the *Spirit* oft vvorks this Worke, For it is not Afflictions but the *Spirit* in them; when they are on thee, therefore, labour to affect thy Heart vvith a *Sence of thy Sinnes*, and vvhē it is a little stirred, follow it more & more, Now if thou thus, dost observe the *Spirits* tymes & meanes, and follow *Him*, and by earnest & constant Prayer, begg him, *He* vwill come and helpe thee; This is the *Principall Meanes*.

2.
Lesse
principall
Meanes.

As Sixe.

1. Remov
ing of Ig-
norance &
Unbeleefe

There be *Lesse Principall Meanes*, or such *Meanes* by vvhich the *Spirit* doth it, And they are the *Remoueing* of all such *Things* as keepe thee from being *sensibly affected*: Of vvhi^{ch} I vvill name Sixe.

First, *Ignorance & Unbeleefe*, Paule vvēnt on not affected vvith his miserable state by Nature; but in his owne esteeme, as vvhole & righteous as could be, And vvhat kept him from seeing his Misery? *Ignorance* and

and *Vnbeleefe*, 1 *Tim*. 1. 13. Ignorance not knowing the Law, Or the meaning of it, nor the *Curse & Wrath* that belongs to the *Transgressors* of it; *Rom*. 7. 9. He *was alive without the Law*; That is, not knowing & understanding the Law, he was well in his owne sence; Or if this be knowne; the not knowing our selves & our owne case, for want of comparing our Selves & the Law together, and so finding out how farr we be obnoxious; He that compares not his debts & his estate together, can never knowe his misery, The Man that is obnoxious to the Kings Justice by the breach of his Lawes, can never knowe his misery, if he compare not the Law & that he should doe, with his actions and what he hath done; Many of you know not the Law at all; Others not the meaning of it, Others observe not their hearts, or compare them not with it.

And as *Ignorance* and want of Knowledg hinders, So *Vnbeleefe* and want of Faith, I meane not a *justifying Faith* (for that is not required to this worke, this must be before that can be) but a generall Faith, or whereby inabled to credit all Gods Word, and so to see the Truth of his Threats & the Misery that is in them, So long as those Things are not beleaved, though they be understood, they affect not; for Faith onely inables the Mind to see, what is onely in the threat & saying of God, and so makes that evident that is not seene, as *Heb*. 11. 1.

Wherefore take paines to remove this; This *Ignorance & Vnbeleefe*, is as a blind-fold on your eyes, 2. *Cor*. 4. 4. put on by Satan, Oh! pull it off, Or as a non-sight, a blindness, vvhetherby ye are kept from seeing what concernes you; Labour to gett Knowledg & Faith; Knowledg of the Law, by searching out the per-

particulars & meaning of it, the curses & threats of it, and then compare the rules of it, the things it requires, and your selves together, that so ye may knowe, in vvhhat ye be thort; This is that *bethinking your Selves*, *1. Kings. 3. 49*: And that *searching & trying; your Wayes*, *Lam. 3. 40.* and vvhhen this is done, labour for such a *Faith* as may make you clearly see the truth of the *Words*. Consider the Evidences & Argumēts that prove God to be, and to be such a God; most Holy, Just, True, Powerfull, Wise, and that prove these Scriptures to be Gods Word, and so most True, And reason vvith your Heart, till you bring it to a firme Conclusion of the undoubted truth & certainty of all these Things.

2. The slownes of the heart to be affected with things spirituall, and to come.

2. The slownes of the Heart to be affected vvith *Things Spirituall* and to *Come*, There is a vvonderfull backvvardnes in our hearts to take any impression, or any to purpose, from these Things.

Wherefore you must as vvith Lead, or some hard Mettall, strike hard & oft, that with force an impression may be made; You must ponder on the forenamed Things, Dwell on them in your Meditation, hold the Object to your Mind continually. Thus God doth vvith them he vvould humble, *Psal. 51. 3. My Sinne is ever before me*, And thus Satan doth, vvhen he tempts to dispaire: And be oft in those Contemplations, and vvith them, vvho strongly apprehend them, and make present vvhat you can, all your Sinnes, and Gods Wrath due to them, and apply it to your selves to perticular, passe the Sentence on, and Judge your Selfe as *1. Cor. 11. 31.* as Paule did vvith his bodily death, & cease not this till thy Heart is affected, sometimes a part, and againe & againe to it.

3. A seeming

3. A seeming *betternes* then others, either through civility

civility, & restraining grace, or other common works of the Spirit, formall performances of the duties of Religion; or such like: This made the *Pharisees* so fenceles, and kept them from being affected; Wherefore consider, If ye be ever so much better then others, Yet are you starke naught by Nature, even as bad as any (as ye heard before) yea it may be, that thou art actually a worse Sinner, then many thou thinkest worse then thou art; Such as these, are usually most subject to Pride, Hipocrisy, Envy, & Covetousnes, & persecution of Gods Saints, which be the worst of Sinnes.

4. Freedome from outward Afflictions; as Christ implies, *Luke. 13. 1. 2. 3.* Suppose ye these were Sinners aboue others, because they suffered such things, I tell ye nay &c. wherefore consider, that by outward things, we can judge neither Love nor Hatred from God; *Eccle. 9. 1.*

5. Gods Mercifullnes in Christ; Wherefore Consider, that None pertake of Mercy from God through Christ, but Such as are deeply sensible of their Misery by Nature as ye have heard at large.

6. The fewnes of them Preachers, that presse this duty; one *Michaiah*, when 300 other Prophets say other wise: Wherefore consider, that Error hath ever the most, and Truth the fewest Chaplaines; In times of old, they who followed the most Prophets were misled with Lyes: Gods Prophets were ever the fewest:

It may be Objected, But many good Men & good Preachers, be against this Doctrine: Wherefore consider, that many of them who seeme to be right, are wrong, therefore no wonder though unacquainted with such speciall Truths as cōcernes *Salvatiō*; also, try the Spirit, *Ioh. 4. 1.* that is, the Doctrines, by Gods word, to the Law and Testamonye.

4. A freedome from outward Afflictions.

5. Gods Mercifullnes.

6. The fewnes of them Preachers that presse this Duty.

If this be the undoubted *Truth of God*, (as ye see it is) though good Men be against it, yet *believe it*; God leaves many that be well disposed to be corrupt in Judgment in many Things; Yet knowe, that there is scarce any Author or Preacher of note, especially for Godlines, that denyes this Truth:

Thus care ye to remove these Impediments, and whatever else you find keepes your Heart from being *sensibly* and to purpose *affected* with your Misery by Nature, And if you cannot remove the Lett, seeke helpe of them who are able to doe it; Thus I have directed you how you should gett to be so affected as you must be, before you can be *prepared Objects for Christ*: Now then, since ye know ye must be so humbled, and how ye may come to it, and if yet ye will not be moved to labour for it, I give you over, till *God* shall be pleased to worke on you, if he ever will doe it, and turne to such as are thus *humbled* as is required, And that is my Third Use.

3. Use.

3. USE.

For *Incouragement & Consolation*, To such of you as are *Sinners*, and *Sicke*; That is, *thoroughly sensible* of your *Misery* by Nature, as appears in that ye have the *Five Things* required to a *sufficient Humiliation*:

Yee *afflicted Soules* who lye Crying, as *Psalm 41. 4.* Lord be mercifull to me, heale my Soule, Be of Comfort; *Christ* Calls You; and be ye Incouraged to come to *Christ*, to rest on him, and hope in him; For you are such as He calls & shewes *Mercy* to, being *sicke*, you are prepared for the *Physician*, and being *sinners* (that is *sensible Sinners*) You are prepared for the *Saviour*, and if you come to him, he will wellcome you, if you *Believe* in Him he will Save you;

Christ

Christ never rejected any such humbled Soules, that came to him, but helped them all; There are Two Sorts of People whome this Use Concernes, who yet, both put it from them:

Two Sorts of People whome this Use concerns:

1. Such as thinke they be not humbled enough.

First, Such as thinke they be not *humbled enough*; This is the usuall Snare of the Divell, to intangle the that are enough, in making them thinke they are not enough (as he insnares them that are not enough, in making them thinke they are enough) Thou art not humbled enough; In one sence it is true, nor is any, the more the better, so it worke not to dispaire; But the Question is if not so much humbled as is *sufficient*, that thou maist with wellcome & encouragement come to *Christ*, and apply him; Now for discovering this, Consider what hath beene said: This Worke admitts divers *Measures & Degrees*, Some God humbles *lesse* then others, for divers good reasons as you have heard; Art thou so farr wrought on that thou hast the Five forenamed perticulers in thee, which be requisite? Thou art humbled sufficiently, So that thou maist & shouldest *apply Christ* to thee *by Faith*; Yea, that I may helpe thee, hast thou not found the all in thee? But onely hast found this, that thou art resolved, & desirest, to take Christ on his owne termes, even then when thou deliberately considerest what it will cost thee; and this thou persistest in from tyme to tyme; I say thou hast all the other perticulers, though they so appeare not, For else there would not be, on this deliberat considering what it will cost thee, a desire & resolution, to take *Christ*, and give up thy selfe to him on his owne tearmes; but that thou art sensible & seeest thy need, & his excellency, & art taken of of every thing, thou art so much humbled that thou maist ap-

ply Christ, *Reve: 22. 17. Whoever will*, Therefore, though not so much as others; though thou never knewest what belongs to the stinging pangs, & amazements which others fee; yet that worke being done for which *deepe humiliation* is required; thou mayest take the *Incouragment* & goe on; So the Needle make hole bigg enough for the Thred to follow, though not so bigg as some Needles doe, it is enough; So the Purge cleanse the Stomacke. though it makes not so sicke as others doe, So the Plough makes way for the Seed to roote deepe enough & kill the Thornes at rootes, though it teare not the Ground so much, nor digg it so deepe as others doe; So the Foundation be lowe enough for the Building, though not so lowe as others be, is it not well enough? Thou art brought to *Christ*, and desirest him with thy *Heart*, and that aboue All, and on his owne Conditions; Therefore thou mayest apply *Him*; And for to bring to *Christ* and make willing to receive him as he is, doth *God* so *humble* all Sinners *He saves*: That therefore being done, this must be sufficient:

I would not have such as be not thus wrought on as I expresse, quiet themselves in their not humbled and senceles state; But *You*, that know yee have beene so *humbled*, as is now exprest, be not kept from going to *Christ*, and applying him by this, that ye be not humbled enough, It is easy to distinguish *You* from the other; The other who be not humbled enough, are not kept from Christ, for want of Humiliation, but they confidently apply him, Or if not, it is because they like him not with all his Conditions, they are offended with him; To these I say, there must be *more Humiliation*, or *no Salvation*:

But

But *you* to whome I now speake, who are so *sufficiently humbled* that you may *apply Christ*; you are *willing* to have him on *His owne Teames*, you desire him as he is, *whole Christ*; But you dare not because you thinke, your *Humiliation* is not *sufficient*, To you I speake; *It is sufficient*, for you are *Sick & Sinners* in your *owne esteeme* and will gladly let the *Physician* doe with you as he will; Therefore, Come to him, Cast your selves on him, Apply him; Is it not *Incouragement* enough that you are among them whome *He comes to Call*.

Know this; It is not thy *want of Humiliation*, But of *Application of Christ to thy Selfe by Faith*, that hinders thee from *Mercy*; Repenting (that is being *humbled*) is that ye may *beleewe Math: 21. 32*. As many perish for *wat of Humiliatiō*, so doe many, for *not applying Christ*, when they be *humbled*; Thus *Caine, Iudas, & many with us*, doe perish; How farr wouldest thou proceed in *Humiliation* before thou wouldest thinke it is *enough*? So farr as this or that Man or Woman &c.

By Christ comes Salvation. & not by humiliation.

Oh Consider! perhaps if so farr, thou couldest not stay, but fall into dispaire, or phrensy, knowest thou the waight of that burden, or the strength of thy Spirit to beare it? Why wilt thou not leave God to dispēse vvhath degees of this Grace & Gift of his Spirit as he pleaseth, as well as in matters of Sanctification? Wilt thou not be Content vvvith lesse Grace then thy Brother (so Content I meane, as to hope God loves thee, though not so as to be idle & not labour for more) and vvvhy not vvvith lesse Humiliation?

But suppose thou hadest so much as thou desirest, and as ever any had? What then? Yet mayest thou fall off, and prove naught, as much experience shewes.

It is onely Gods leading on *humbled Soules*, to apply *Christ*, by *Faith*, that doth secure them; Labour thou therefore for this *Faith*, give that Obedience that God calls for in the present; Of others, he calls for Humiliation; Of thee, he calls for the *Obedience of Faith*, therefore labour for that; whilst thou art taken with this conceite, that it is not humiliation enough, thou art kept from *Faith*, and not so onely, but from due *Thanks* to God; for thou hast received a favour (as ye heard is implied in that, *Rom. 8. 13*) a gift frō God, and that which betokens some purpose to doe thee good; at least, it setteth thee nearer Salvation then the most are, then all they are that be not humbled, thou art prepared for *Mercy in Christ*, and shalt have it (if unbeleeve hinders not,) Now thou prizest not, nor givest thanks for it, nor takest that comfort from it, nor so improvest it, as thou mayest & shouldst; and all from this false conceite, that it is not enough; Therefore by this Doctrine discover the Snare, avoide it; and because thou art *enough humbled*, Come to *Christ by Faith*.

2. Others that are more humbled falling into despair.

Secondly there be others, who are *more humbled*, and are in another Snare; they thinke themselves irrecoverable, hated of God, appointed to destruction; they apprehend so much Wrath in God, & Sinne in themselves, and so despaire; this was the case of *Came & Iudas*; If there be any such heere, let them knowe, that *Sence of Sinnes Misery*, is a Preparatory worke for *Mercy by Christ*, be it ever so great a *Sence*; God oft lets Sinne abound in our sence, that *Grace may so abound much more*, as *Rom. 5. 20*; There is yet nothing done by which God shewes either hatred or purpose to destroy thee; so much hath he humbled those he after healed,

healed, as the *Taylor, Paule, David*, after his sinne with *Bathsheba* &c. Thou art among them whome *Christ* calls, He calls the Sinners, that is, *such as be sensible of their Sinne*; and doth he exempt any? he calls such onely, and therefore because they are *sensible*, therefore the more *sensible* any one is, the more and rather he calls him; And if *Christ* be more willing to save one Sinner then other, it is such as be *most humbled*, because he gets most Praise to his Grace, which is that he aims at, *Eph 1. 6*. And why wilt thou refuse to goe and sinke in dispaire, when an helpe is offered thee.

To Conclude to passe this latter Sorte with a word, because I thinke none such are heere; As I am sure on the one side, that none be so miserable by Sinne (except that against the *Holy-Ghost*) or so sensible of it, but they may & should be saved, if they apply'd *Christ* and rested on him; So there is none so farr humbled as hath beene expressed, but they also may & ought to apply *Christ*, as is cleare from this present Text, and many others; especially that, *Revela: 22. 17*. I knowe not any thing betweene this *Humiliation & Faith*; but People being thus *humbled*, may and should step on to *beleeve in Christ*; Indeed, in some specially, there seeme to precede other things, before *beleeving*, as the melting of Heart for offending God so Good & Mercifull, a seeking Gods Face, hating Sinne as Sinne, a being Content and not making halt out of the Trouble, a desiring more to be cured of Sinne, then freed from Punishment &c. and therefore some make these middle Things betweene through legall Humiliation and true *Beleeving*; and to be Works of the *Gospel*, which say they, must be before *Faith* can be; But I thinke, Those be the Works of a true *Justifying Faith*, which yet is not:

is not strong enough, to *apply Christ*; Nor can I see, that they can be in any, but in such in vvhome, true *Faith* is begun; And vvhy must there be a Worke of the Gospel in Humiliatiō to prepare for *Faith*? The Jaylor had none, *Acts. 16.* for he knew not the Gospel; Wee never reade of the *Humiliation* of Gods Elect, but of the *Faith*. Calling that is proper to the Elect, is the conception & hatching *Faith* in them that are *humbled*; Surely, the difference is made by *Faith*, and first & onely by that, as *Rom: 3. 22. 25. 27. 28.* In the preparatory worke of Humiliatiō, there is noe difference betweene the Elect & such Reprobates as have it, but onely this:

1. It lasts, (though vvith some interruption, and abateing perhaps,) even beyond all Sorrovv vvhich at first perhaps vvas sensibly greater; Yea, it never ceaseth, but vvhen they beleeve, it serves to awe & tame the flesh, yea, and helpe the *Spirit*, for the *Spirit* may feare Hell, & Gods Wrath, so it be not vvith a despairfull or discouraging, but onely, aweing feare; and it is good for Beleevers to preserve and increase this Humiliation, all their dayes: But in others, such as be Reprobates, the Sorrovv vanisheth quite avvay for the most part, but in these it continueth sufficient till it have vvrought to *Christ*; as thee sayed of Boaz, *Ruth. 3. 18.*

2. It makes inquisitive after meanes to be helped and is restless in the use of them, till an helpe is found as *Acts. 2. 37.* & *Chaps. 16. 30.* Whereas that in Reprobates, if it vanish not, yet it sincks the Heart (as in *Caine & Iudas*) that it seekes noe meanes, or becomes careless & negligent, Viz: vvhen it is but slight & little, and in the end vanisheth, and these are more frō Gods vvorking vvith, or ordering this Humiliation; then from

from the Humiliation it selfe ; God continuing the *Spirit of bondage* to them , he purposeth good to ; and taking it away from others;and giving them some generall Fayth , whereby they knowing the *Gospel*, knowe him to be *Mercyfull in Christ* ; And this noe doubt may be in Reprobates humbled ; But cannot so worke, because *God* is not with it ; And perhaps even this generall Worke, by which they are carried on to be inquisitive & restles in the use of Meanes ; is the rude & weake beginnings of *true Faith*.

Thus I say, though there is a difference in *Gods* ordering the *Humiliation* of the *Elect* & Reprobate ; yet in themselves they are alike, & common one to other; and noe difference twixt *Elect* & Reprobate, in any thing they doe, till the *Elect* hath *Faith* begun in him ; And therefore the reason why some that are so humbled, (as we make enough) fall quite away, and grow senceles, and loose it, Is not, that there is more in that which lasts & prevailes, then in the other ; But because *God* gives not *Grace* to apply *Christ*, and also with drawes the *Spirit of bondage*, for his *Spirit* is not ryed but to *Beleewers*:

I knowe there is a kind of difference in *Humiliatiōs*; Some knowe not the *Gospel*, and so are alltogether without Knowledge of possibility of a Remedy ; Others knowe this, but cannot apply it as possible to them, and so the effect is in a manner one & the same;

This difference ; I shall acknowledg, As also, that they may knowe, That Some so miserable as they, shall have Benifitt by that Remedy, As *Balam* did; And this is all the Worke of the *Gospel* before *Faith* comes , In Such , as be Legally humbled enough:

E

But

But I thinke, though there is difference in *Knowledge*; yet there is one & the same worke in *Humiliation* before *Faith*, and till that is begun, both in the humbled Reprobate & Elect; So that, I see nothing more to be labored for, before you *apply Christ*, but this *Humiliation*, that may so worke as hath beene expressed; Therefore, ye that have it, proceed to *apply Christ*, & rest on Him, and knowe that belongs to you, *Iohn. 6. 29. This is the Worke of God &c.* And till you have done this, you can have noe *Grace*, Noe not *Godly Sorrow*, nor *hatred of Sinne*, as Sinne; Nor are you secured by any thing you can find or feele, from falling from vvhhat you have, or from perishing; And vvhyy vwill you so mind vvhhat is not simply needfull (Viz: more *Humiliation*) and neglect vvhhat is simply needfull to your *Salvation*, Viz: *Believing in Christ*.

I deny not (as I sayed in the first Use) that want of *Humiliation* is a cause vvhyy many fall of, and prove *Carnall Gospellers &c.* they never were enough humbled; But I say, in such as be thus much humbled as this Point expresseth (vvhich Reprobates may be) I thinke, their perishing, falling away, or vvhhat ever ill befalls them, is because they apply not *Christ*, and rest not on him; Therefore labour if you vwill, to increase your *Humiliation*; for it must last, and is of use (as ye heard before) and the more it increaseth, the better it is; But let not your labour for that, make you neglect labour to *Beleeve in Christ*, or to thinke that yet you should not *beleeve*, for ye see, you are *Called by Christ*; If a *Physician* say, who ever is so sensible of his sicknes, that he will give up himselfe to me to doe what I will with him, and be wholly mine for tyme to come, let him come to me, and I will heale him; Or if a

King

King should to Traytors make such a Proclamation; would any question who were so, but that going they should speede, if they thought them who made the proffer, to be able and faythfull: Is it not just thus in this Case?

It may be *Objected*, But I *apply Christ*, as you wish me; and yet am *not quickened*; therefore not *humbled enough*: I *Answer*, doe not thus conclude, for so ye may much wrong your selves, misse that Comfort ye might take; and be kept of from that Worke which most concernes you, *Viz: Beleeving in Christ*; Ye see by what hath beene said; What measures are requisite, finding them, your Worke is to *Beleeve*; And if on your indeavoring to beleeve, ye doe not find that *quickening*, labour to mend your *Fayth*, and not give over, as not being humbled enough &c.

Again, it may be *Objected*; That Christ is *not promised*, But to such as have more then this Humiliation, *Viz: Contrition of Heart &c.* I *Answer*, Christ is a *Proffer*, not a *Promise* (except in generall to the World & the Israelites (& made to such as be *Willing* and with him the Promises are made, for which, *Beleeving in Christ*, doth qualifie, & beget the Conditions of these Promises,

4. USE.

To shewe, with what Sinners, Preachers & good Christians should choose to converse, *viz: Such as be sicke & sensible of their Sinfullnes*; In so doing, ye shall be like *Christ*; who as ye have heard chose to converse with such: Such you are most like to doe good to &c.

Thus we have done with the *Pointe* chiefly intended in these Words, Namely, The *Objects prepared for Mercy by Christ*; *Viz: The Thoroughly humbled*.

HAVING finished the maine *Doctrine*; We may add a *Second Observation*; though not so principally aimed at in this place; yet expresse in the Words, and usefull for our purpose, taken from the end of *Christs respect to Sinners*, or what He intends to the, *whō He respects and shewes Mercy to*; Viz: To call them to *Repentance*; The meaning is to shew them *Mercy*, and it is so exprest in other *Scriptures*, as *1. Tim. 1. 16*. But heere it is exprest by *Calling to Repentance*, Because this is the Way & Meanes, by which he recovers them out of Misery, & brings them to *Happines*.

Call to *Repentance*; That is to effect *Repentance*; For others be called ineffectually, *Math. 22. 3*. He sent his Servants to Call them that were bidden to the Wedding, and they would not come, Verse. 14. For many are called, but few chosen, But as *Acts. 2. 39*. The Promise is to You & to your Children, and to all that are as farr off; even as many as the Lord our God shall call. And *Rom 9. 24. 25*. He makes knowne the riches of Glory on the vessells of *Mercy*, even us whome he hath called, as he sayeth also in *Hosea. 1* Will call them my People, which were not my People.

Doctrines.

DOCTRINES.

1. The way by which *Christs* conveys *Mercy* on *Sinners*, Is by bringing them to *Repentance*.
Christ therefore is for the humbled, because he calls to repentance, which none need but the humbled.
2. Christ brings to *Repentance*, all them to whome he shewes *Mercy*.
This we see *Acts. 5. 31*. speaking of Christ; Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to *Israell* & forgiveness of finnes.

So

So *Iſay*. 59. 20. And the Redeemer ſhall come to Sion, & unto them that turne from transgreſſion in Iacob, ſayth the Lord. So *Rom*: 11. 26. And ſo all Iſraell ſhall be ſaved; And he quoteth that of *Iſay*, and alters the Words thus, There ſhall come out of Sion the deliverer, and ſhall turne away ungodlynes from Iacob. So that Chriſt brings to repentance, all them to w^home he ſhewes Mercy.

Question, What is Repentance?

Question.

For Answer, There are Two Words in Scripture by which it is expreſt (as one well obſerves) One is as much as to ſay an *aſter greiſe* or *care*; A *greiſe* or *care* after doing ſome what; An other is an *aſter wiſdome*, when ſeeing our error we are better adviſed and change our myndes: But ſometimes Repentance is taken largely, and ſometimes more ſtrictly, ſometimes for the whole worke, preparatiō & other of our turning to God; ſometimes onely for the preparative. *Matth*: 21. 32. *Acts* 26. 20. ſometimes for the turning *Heb*: 6. 1. Repentance from dead w^orkes, that is turning from them, and ſo I take it, its ment in our Text, becauſe it ſpeakes of humbled Sinners.

What is Repentance?

Answer.

Its a turning of the w^hole Man, in part from all Sinne to the w^hole Law of God, and ſo to God; The w^hole Man; His Iudgment & Affections, His Soule & Body; from Sinne, *Ier*. 26. 3. If they w^hill hearken and turne every man from the evill of his w^hayes. And as from Sinne, ſo frō *Ezek*. 14. 6. all Sinne, *Pſal*. 119. 128. Therefore I eſtimate thy Precepts to be right I hate every falſe w^hay; And ſo it is a turning to the Law of God, *2 Kings*. 17. 13. Turne ye from your evill w^hayes, and keepe my Commandements & my Statutes; *Pſal*. 119. 59 I thought on my w^hayes, and turned my feete unto thy Teſtimonies.

E 3

And

And so it is a turning to God, Deut. 4. 30. If thou
 2. Tim. 2. turne unto the Lord thy God &c. Acts. 26. 20. He shewed
 25. 26. them, That they should repent & turne to God.

I. REASON.

1. Reason Because else they should not glorifie him, nor serve
 him as his People, which all must doe, to whome
 he shewes Mercy, Luke. 1. 71. 72. 74. 75. That we should
 be saved from our enemies, To performe the mercy promised
 to our Fathers, and to remember his holy Covenant; That he
 would grant unto us, that we being delivered out of the hands
 of our enemies might serve him without feare, in holynes &
 righteousness before him all the dayes of our Life;

Titus. 2. 14. Who gave himselfe for us that he might re-
 deeme us from all iniquitie, and purifie to himselfe a pecu-
 lier People zealous of good Workes.

2. REASON.

2. Reason Because he is appointed for this use also, 1. Cor. 1. 30.
 He of God is made unto us Wisdome, & Righteousnes, &
 Sanctification and Redemption; In that this is also promi-
 sed. Micha. 7. 19. He will turne againe; he will have
 compassion on us: he will subdue our iniquities; and thou
 wilt cast all their sinnes into the depths of the Sea.

3. REASON.

3. Reason Because else it is not Mercy, for they are in Misery
 till they have Repentance; And it is a fruite and pu-
 nishment of Adams sinne imputed, that they be so
 turned to Sinne from God; Therefore must be re-
 moved as well as guilt & other punishments, Acts. 13.
 24. It is called Repentance to wards God. And Acts. 17.
 30. Repent and be Converted; And Verse, 26. It is sayed, God
 hath sent Christ to blesse you in turning every one of you from
 his iniquities. Now followes the Uses briefly, from
 what hath beene sayed.

USES.

USES.

Vses.

1. It being so, Hence see, That all ye that be not brought to Repentance, as yet never had Mercy by Christ: Consider, are ye Penitentiaries? are your mindes changed, or no? doe ye Workes meete for Repentance? If not, Then as yet Christ hath not conveyed Mercy to you.

1.

2. Hence learne & see, That if ye would have Mercy by Christ, then ye must come to Repentance; If thou art not willing to this, then art thou not fitted for Christ; Many please themselves with a desire of Christ, thinking he will onely save thē, but if he save, he will also sanctifie, He will not doe the one without the other, He sanctifies all them whome he saves, and saves none but whome He sanctifies; If he call you to Life Eternal: as in 1. Tim. 6. 12. Lay hold on Eternal Life, where unto thou art ascribed; He will call you to Holynes; 1. Thes. 4. 7. For God hath not called us to uncleannes, but unto Holynes; And that, not in one, but in every perticuler; therefore that 1. Rom. 1. 6. 7. Among whome are ye also who are called of Iesus Christ, beloved of God & called to be Saints: And it is therefore called an Holy Calling. 2. Tim. 1. 9. And till ye be willing to this, if ye repent, you are not fitly prepared for Christ.

2.

But You that be willing to this and would repent, Ye must first beleewe; Beloeve & repent; which that ye may doe, you must Consider the free offer of Christ (of which and to whome, I shall speake more after) you must cease from Evill & doe Good, as Esay. 1. 16. 17. This Christ calls ye to: And this Wee, who are Christs Messengers, also call Yee to.

As for you who are Just persons, and need noe Repentance, as Luke, 13. 7. That is, Its so in your owne esteeme,

esteeme, *Christ* hath nothing to doe with you (In this way of *Mercy*) Nor we that are *His Messengers*, as yet. This in truth makes you to reject *Christ*; because he calls to Repentance: You must expect Calling to Repentance, when *Christ*, or his *Ministers* come; Therefore *Iohn Baptist* calls to repentance, So *Christ*, *Math. 4. 17.* From that time *Iesus* began to preach & say. Repent for the Kingdom of Heaven is at hand; So his *Disciples* *Marke. 6. 12.* They preached That men should repent: And in *Acts. 17. 30.* Now (say they) God commandeth men every where to repent: And *Acts. 26. 20.* They shewed that They should Repent & turne to God, and doe workes meete for Repentance.

The Summe of all this Text is this; Ye must be humbled thoroughly, and Sensible of your Sinfullnes, if you will have *Mercy from Christ*: And where *Christ* shewes *Mercy*, He brings to repent: And None be willing to have *Christ*, that be not willing to repent.

USES.

1. Regard, & Receive them, that would worke ye to Repentance, either Preachers or People, They goe *Christs* way to doe you good.

2. Be ye from hence Comforted,
That doe Repent,

F I N I S.

I

CHRIST
IS THE
BREAD of LIFE.
A
SUFFICIENT REMEDY,
FOR
MANS MISERY.

John.6.35.

*And Iesus said unto them, I am the bread of life: he that
cometh to mee shall never hunger; and he that
beleeveth on me shall never thirst.*

THES E W O R D S, are an *Answer* to
that *Desire* or *Demand* of the People in
the former Verse, *Lord, evermore give us
this bread*: Wherein *Christ* opens to them,
What is that *Bread*, which they seemed
to desire; Which *Words* of *Christ*, I will Consider ab-
solutely in themselves; and passe what may be obser-
ved from their Coherence, & Dependence; and will
not stand on every thing which may be Collected fro
the *Verse*, but so much as may serve for my purpose;
Which is This:

A

Having

The Summe
of the
Wordes.

Having shewed you the Misery you are in by Nature, and how far you must be humbled with the sence of it; Now I shall shew ye the *Remedy*, and by what *Meanes* it may be attained: For which purpose this *Vers*e is very full. In which you have:

1. First a *Discription* of *Christ*: Which is done Metaphorically by Bread; *I am the Bread of Life*.
2. Secondly the *Meanes* by which this *Christ* may be had; Viz: *By comming to Him*; That is (as its expounded) *By beleeving on Him*.
3. Thirdly the *Persons* who may doe this, and so make *Christ* their owne; Viz: *Any One who ever*; as is implied in the indefinite propounding of it; *He that commeth, He that beleeveeth*. (as ye shall see more clearly heerafter)
4. Fourthly a *strong Motive* to perswade to labour for this *Christ*, taken from the Benefit; *Shall never hunger, Shall never thirst*.

FIRST, The *Description* of *Christ*; which is Metaphorically; *The Bread of Life*.

Doctrine.

DOCTRINE.

Opened
by answer
ing divers
Questions.

CHRIST is the BREAD of LIFE.

This is oft repeated in this Chapter: And for opening of which. Consider these *Questions*.

1. First, *What is meant, By Bread of Life*.

Question. I Answer; whatever is needfull, & sufficient, to bring People out of that Misery they are in by Sinne, to that Happynes they lost in Adam: *A Sufficiency of Meanes, To Free from Misery, And Bring to Happynes*; As is more fully exprest (though in other Metaphors) In *Verses* 3, 54. of this Chapter; *Except ye eate the flesh of the Sonne of man, and drinke his blood, ye have no life in you &c.* And there-

therefore *Christ* culls out a Metaphor, that is one of the cheife to support Mans mortall Life; Viz: *Bread*; And therefore adds this Epithite; Of Life, That as Bread is specially usefull for our Life; so is *Christ* for the *Spiritual & Eternall Life*; The *Bread of Life*, That is the *Remedy* of Mans misery, in which he is by Nature & Sinne.

Secondly, *Whether this be proper to Christ, Or common with him to some other?*

2.
Question.

I Answer it is proper to *Him*; Nothing else, nether *Answer.*
in whole, nor in part, hath any share in it (except as his Instruments) These Words [*I am the Bread of Life*] are not onely declarative of what He is; but *impropriative*, and restraining this, to *Him onely*; This is the meaning; That He, and He onely is the *Bread of Life*: Therefore, that *Versē*, 53. *Except ye eate Him ye have noe Life*; Therefore, He onely, is the *Bread of Life*. And *Gen*. 3. 15. *The seede of the Woman* (that is *Christ*) *shall breake the Serpents head*; That is, recover Man out of Misery; God never promised it should be, but *Onely by Him*, Therefore by *Him onely* it shall be; And so much is exprest by that, *Iohn*. 6. 67. 68. *Iesus said unto the twelve, will ye also goe away? Then Simon Peter answered him Lord, to whome shall we goe? Thou hast the Words of Eternall Life*; If *Eternall Life* could have been had by any other, then they might have gone away from *Christ*; that reason had not been strong; And this is expresse by that, *Acts*. 4. 12. *Neither is there Salvation in any other: For there is none other Name under Heaven given among men, whereby we must be saved*. As the *Israelites* in the *Wildernes* had noe helpe from the deadly stings of fiery Serpents, but by the *Brazen Serpent*.

Thirdly, *By what Meanes, Christ comes to be bread of Life.*

3.
Question.

How
Christ
comes to
be Bread
of Life.

I Answer, by His Incarnation, and all that He did & suffered, till He sate downe at *Gods right hand in Glory*: All this, was for the siring & making *Him bread of Life*; as *Christ* came into the World for this end, to become *Bread of Life*; So all *He did & suffered*, in comming into, and being in, the World, till *He* was translated out of it, and set downe in *Glory*, was for this end. As:

I.

1. His Incarnation, or joyning together of both Natures, the *Divine & Humane*, in *One Person*, was for to make him fit to be this *Bread of Life*; Therefore *Christ*, being about to shew *Nicodemus*, that *Eternall Life* might be had by *Him*, *Iohn. 3. 15*. That is, that *He was the bread of Life*; He first shewes him his Incarnation, & double Nature; *Verse. 14. That as Moses lifted up the Serpent in the Wildernes: Even so must the Sonne of man be lifted up*: For as Bread is not made of one single substance, but of severall, joyned together; So *Christ*, the *Bread of Life*; the *Man-hood of Christ*, could not be effectually to bring us to *Life*; without the *God-head*; being neither of Power enough to stand under, and come forth, frō that *Wrath* it must undergoe; Nor of Vertue enough to make its Actions & Sufferings of infinite worth without which an infinite debt could not be paid; And the *God-head*, though in it *Selfe* its a *Fountaine of Life*, & very Communicative, being infinitely Good, Yet by Sinne; Its sealed up, and becomes terrible & a consuming fire, So that It Conveyes nothing but *Wrath & Destruction*; But the *Man-hood*, makes it an *Open Fountaine*, satisfying & appealing of It *Heb. 10. 19. to 23*. Thus; *Christs* Incarnation & Union of two Natures, Viz: The *God-head & Man-hood in One Person*; prepares and fits *Him* to be *Bread of Life*. And:

2.

Secondly, His naturall Infirmities, & outward Meaneffe

Meaneffe, and all His Sufferings, were to fit Him for this; As Corne, is threshed, ground, baked in the Oven, before it makes Bread. *Col. 1. 14. 21 22.* These, appeased Gods Wrath, and satisfied His Justice, for our Sinnes, by which, we were Condemned:

And so, His Obedience & Fulfilling of the Law; This prepared a *Robe to cover us*, by vertue of which, *Wee might appeare spotles in Gods sight, Rev. 19. 8.* And:

Thirdly, His Resurrection, was also to fit Him to be *Bread of Life*; *1 Cor. 15. 17 And if Christ be not raised, your faith is vaine, ye are yet in your sinnes.* As Bread comes out of the Oven in which it is baked, Or else cannot preserve our Life. And:

Fourthly, His Ascension & sitting downe in Heaven, was also to fit Him to be *Bread of Life*; This indeed was the last preparative Thing he did, and but an Introduction, or letting Him into that place & Condition, wherein He might doe the Worke of *Bread of Life*, who was now by former things, made fully, Compleate *Bread of Life*: Yet this also was done as a Concurrence to His being *Bread of Life*; For before He could be *given as Bread*, and *worke as Bread*, He must be ascended Heaven and set downe there; Therefore he saith He must ascend *That the Spirit might come, Iohn. 16. 7.* And *Ehp. 4. 8.* Ascending up He gave Gifts unto Men; As Bread, descends into the Stomack and so sends vertue & strength into the Body, before it can nourish & preserve Life.

Thus ye see, how *Christ* comes to be *Bread of Life*; And how many Things were to be done, to fit Him: And though before he dyed; *He said all was finished*; He meanes not every thing, (for then why dyed he) But all that was to be done, before He gave up the

Two
Things to
be gather-
ed.

1.

Ghost; And therefore he proceeded to doe that, And therefore, None but *He* can be it, because none else have, nor can have all these necessary Qualifications. And hence ye may farther gather Two Things.

1. When *Christ* is actually *The bread of Life*; namely in his state of Glory, then, when he is exalted & at Gods right Hand; All the tyme & state of his Humiliation was to fitt & prepare him to be *bread of Life*; Heb. 7. 25. 26. *Now he is made higher then the Heavens, he is able to save to the uttermost*; And John. 14. 19. *Now he lives (Viz: that glorious Life in Heaven) they shall live.* And whereas He gave Life to many, before he had done these things (namely, to all Belcevers before he came) yet it was by vertue of all these, done in Gods account (because surely to be done) and in Gods sight to whome all things to come, aswell as past, are present; Acts. 15. 18. *Knowne unto God are all his Workes from the beginning of the World.* Rev. 13. 8. *The Lambe slaine from the foundation of the World.* And:

2.

2. Ye may hence gather; what in *Christ*, Is the *Bread of Life*; Or how *Christ* must be considered & applyed for *Bread*: Namely thus; The *Man-hood* of *Christ*, furnished with all that which it hath Done & Suffred, & consequently out of Meritt received as into a store house; Is the *bread of Life*; Therefore he saith *His Flesh is meate & his Blood is drinke* indeed John. 6: 35. It is true; that the *Man-hood* singly considered without Personall Union with the *God head*, is not *This bread of Life* (for then it is not of vertue enough, as ye heard before) But, the *Man-hood*, as it is in Personall Union with the *God-head*; and so made of Infinite Worth & Vertue; So, the *Man-hood* is the *Bread of Life*; 1. Cor. 1. 30. *He of God, is made;* that must be ment of his *Man-hood* (though

as it is in Personall Union with the *God-head*) For the *God-head* cannot be made a Communicated *Wisdom*, *Righteousnes* &c. as that is; *God* joyned in Person with *Christs Man-hood*, hath by the Doings, Sufferings, and Merriits of the *Man-hood*, to which it was inabled by the *God-head*, furnished that *Man-hood*, with all *Sufficiency*, to free from Misery and make Happy: Its not *Christs God-head* but *His Man hood* which is in Union with *His God-head*, and so a Vertue & Effect of the *God-head*, and that which is in *His Man hood*, that is the *Bread of Life*: Heere be Two Errors to be avoyded.

One when the *God-head* of *Christ* shall be made the *Bread of Life*; and that which is applyed by *Faith*, and made *One with us*. Errors to be avoyded.

Another, when the *Man-hood* shall be simply Considered; and not as it is in Personall Union with the *God-head*, and receives Vertue fro it, to make its Acts of Infinite Worth.

And thus by *Faith* we eate this *Bread*; whilst we receive, apply & trust in *Christs Man hood*, that which he did & suffered in & by it (through Union with the *God-head*) for our Justification, Sanctification, and Salvation; and by *Faith*, we eate not his *God-head*, but *Man-hood*; and the Vertue of the *God-head*; that is in *his Man-hood*; And thus, that Question; *John 6. 52.* is resolved, *How Christ can give us his flesh to eate.*

I. Use.

To teach us, *How much* we owe to *God & Christ*; who hath provided *Bread* for our *Soules*; as the *Egyptians* did to *God* for that *Gen. 30. 20.* For by this he saves many *Soules* alive: *God* was oft magnified for the *Manna* he sent for the *Israelites* when they were ready to perish

1. Use.

perish for hunger: This is more Mercy: Therefore, that, *Iohn. 3. 16. God so loved the World*; So, as cannot be imitated; So, as cannot be exprest; So, as cannot be conceived.

This *Mercy* farther appears; If we Consider, that (which also this *Doctrine* teacheth us) it cost *God* and *Christ* somewhat before they helped Soules; *Christ* must be bread; That is not his up & doing it; But much must he doe and indure, before he was fited for it; As Bread doth before it become Bread; Therefore, we are the more bound to *Him* for his undertaking the Worke of *Our Redemption*: And to *God* the *Father*, For *Giving Him* to that Worke; If a King should appoint his Sonne, and his Sonne undertake, to save Traytors, onely by coming to the Prison & fetching them out, it were worthy of much Thanks; But much more, when the Sonne, by much paines and cost, shall doe it; *Ioseph* procured Bread for *Egypt*, But *Christ* was made Bread.

2. USE,

For *Incouragement* to Such as droope in the Sence of their Misery, and want of Life; I may say to such of you, as be amazed with the Sence of your Misery by Sinne; As *Iacob* to his Sonnes, *Gen. 42. 1. 2. Why doe ye looke one upon another? Behold I have heard that there is Corne in Egypt &c.* Whatever you want, whether *Gods Favour*, Or *Image*, The *Life of Comfort*, Or of *Grace*, despaire not; For *God* hath provided Bread for you; I, and ye need not be affraid to come to this Bread, and take it; For he loves to have People eate of *Him*, as will clearly appeare by this, which also followes from this Point, Viz: That *Christ* Came from Heaven for this End,

End, To recover Sinners out of their Misery, And to helpe them to live; For that is the End of Bread; It is not directly for any other use; It is so of *Christs Comming*, *Math. 18. 11.* For the Sonne of Man is come to save that which was lost: *Iohn. 3. 17.* For God sent not his Sonne into the World to condemne the World. but that the World through Him might be saved: And *Chap. 12. 47.* I came not to judge the World, but to Save the World: Therefore they that feele their need of him, need not feare Comming to Him, or question his helping of them: It was the End of His Comming, and the Use God cheifly put Him to: Therefore he will not be averse from it; Hence it was in that, *Math. 18. 11.* Having told them that this was the End of His Comming, to Save; He, by a Parable shewes them what Joy it was to Him to save any one; How can He but joy in making good the End of his Comming? Therefore, they that droope in a Sence of their Misery, and dare not goe to Christ for helpe, doe not knowe Christ, Nor the Mistry of his Incarnation, Nor the End of his Comming; That it was to Releive the Afflicted; Learne it now therefore, and come confidently to Him for Helpe; He cannot but with all readines entertaine thee, and the Opertunity of making good the End of his Comming; Therefore in Scripture, Christ was greedy of any opertunity to releive a distressed Soule; And did not quench the smoaking flax &c. *Math. 20.* most meeke, and gentle, and easily intreated; therefore a Dove sate on him, in His first Instalement into his Office; This is a maine thing, that is taught in the Gospel, and may be observed through the whole Story, that Christ with abundance of gentlenes & willingnes, entertained & encouraged all that in sincerity came to him for helpe; Feare not then Christs rejecting thee,

so thou have a right desire to him, but presse him, if he seeme to deny thee, as the Woman did *Marke. 7. 27. 28.* Let not want of Life, or Weakenes hinder thee, for he came to helpe such; as bread is for the empty and weake, Therefore say ye as *Moses, Exod. 16. 15. 16.* *This is the bread which the Lord hath given you to eat &c.*

3. Use.

3. USE,

To teach us, *how much* we should esteeme & prize *Christ*, and *Labour for Him*; even as hunger starved people doe for Bread; *Israel* desired a cruell Bondage for Breads sake, *Exod. 16. 3.* the Egyptian bondage from which they were freed; And they *Ioh. 6. 24. 26.* How did they follow *Christ*, from one Coast to another, for Loaves? What did *Egypt* doe for Bread-Corne, (not Bread, nor fitted to their hands) *Gen. 41. 55.* They cryed to *Pharaoh* for bread; And *Cap. 47. 14.* They parted with all their Money for bread; And *Ver. 17.* They parted with all their Cattle; And *Ver. 20.* They parted with their Land; And *Ver. 23.* They sold Themselves; Would ye so doe for *Christ*, ye should have him, *Isay. 55. 1.* Ho every one that thirsteth, come yee to the waters, and he that hath no money: come ye, buy & eat, yea, come; buy wine & milke without money, and without price; and why should ye not, since *He is Bread*, not bread corne, but ready fitted to your hands? How did all Nations flock to *Egypt*, *Gen. 41. 57.* Because Bread Corne was there? And why, flock ye not to *Christ*, since *He is the Bread of Life*? Doe ye not manifestly give him the lye, who calls *Himselfe Bread*? And yee who so much care for Bread (as if ye call it to mind) ye did lately in the Famine; yet prize not, nor care to get *Him*: Though it may seeme, not desirable, as Bread oft doth to Children, therefore when it is given them, they

they cast it away, Yet consider, the case of your Soules,
hunger-starved; And He, the Bread of Life.

That I may quicken ye up to prize & esteeme *Christ*
more, Consider, in how many Perticulers, *He is better*
then any other Bread.

Christ is
better the
any bread
in many
perticulers

1. Other Bread onely supports Life, it doth not
give Life, (as ye all knowe) But *Christ* is a Bread that
gives Life to them that be dead; and therefore is called
the Bread of Life, *Iohn. 6. 53. 54. 57.*

1.

2. Other Bread preserves Life but for a while; *Gen.*

2.

3. *Eate it till thou turne to dust,* It doth but reprove
as it were till an other Session; It Corrupts, and keepes
not the Body from Corrupting; But this Bread, gives
Eternall Life, *Iohn. 6. 50. 51. This is the Bread which com-*
meth downe from Heaven, that a man may eate thereof, and
not dye; But live for ever; Therefore, Christ by this Ar-
gument perswades them to prefer this before other
meate, *Iohn. 6. 27. Labour not for the meate which perisheth,*
but for that meate which endureth unto everlasting life,
which the Sonne of man shall give unto you :

3. Other Bread helps but the Body in Point of
Life, and but in an earthly Life; But this helps the Soule
& Body, and that in a Spirituall Life.

3.

4 Other Bread, is not enough to Life, but with
that there must be other things, even in this sence is
that true *Man lives not by bread alone,* Therefore ye have
Sampson, not complaining of danger of Death, for
want of Bread, but Water; But this Bread is *Allsuffici-*
ent; It alayes Hunger & Thirst both, (as is in the
Text) *Yea, Its Wine, Milke, & fat Things, Esay. 55.*

4.

5. Other Bread may be kept from you, or tooke
from you when you need it, and usually is rarest to be
had, when we most neede it, as in *Famine; As Ponds*

5.

which be full in Winter, when we need no Water, but dry in Summer, when Water is most needed. But this *Bread*, None can keepe, nor takeaway, Its *Ever free & plentifully* to be had.

6. Other Bread, oft costs deare, and is not every ones Mony, (as in Dearth) But the *Price of This* (as ye shall see heerafter) is onely the *Receiving it, the Comming, Taking, and Eating*, (as its in our Text) and *Its free for any*, without restraint or limitation of Persons.

7. Other Bread may possibly have somewhat found in its roome that may serve Nature, though not all so well; But this *Bread*, can onely helpe our *Soules*. None else can but this, as ye heard in opening the *Docrine*. So that without this, There is no *Life* to be had; Now Considering all these *Super-excellencies* in *Christ*, Why should ye not prize *Him*, and labour for *Him* more then for Bread? remember what you did for bread in the dearth, and doe *more* for *Christ*.

4. USE.

4. Use.

To teach us, *That Christ is onely for hungry Soules* Such as be *sensible* throughly of their *Misery* by Sinne, and so *Pant after a Remedy*; For, therefore he is called *Bread*, because *Its onely* for the *hungry*: God hath provided him onely for such as ye heard before from, *Luke 5. 31. 32.*) as the Table is spread for the empty, not for the full; For indeed none else desire, prize, or will receive him; pleasant food is slighted by the full (even the hony combe) much more this, which is hard of digestion, and very grosse to Flesh & Blouds pallat & eye: Therefore, observe in Scripture, who they were that so *Prized Christ*, they were Soules, *hunger bitten*

bitten with the *lance* of their *spirituall Misery*: And, who did *sight* him? Who were they to whome God never gave him? the *Pharisees* & *blind People*, who were not hungry after a *spirituall Mercy*, as not being thoroughly sensible of a *spirituall Misery*: And this is the very reason, why *Christ* is so little regarded in the World; When one lookes in the *Scripture* and sees what *Excellent Things* are spoke of *Christ*; and on the longing desires, the *Saints* of old had after *Christ*, and their abundant joy in *Christ*; and looke now how slightly & by how few he is esteemed; one would thinke that which is writ of them is *fabulous*; or they were *foolish*, or our *Christ* is not the same *Christ*; or why should he then be longed for; and now, being come and offered is despised? But heere is the truth of it; *He is Bread*, and they were *hungry*; But now most are full; Full with their *Sinnes*, their *Honours*, *Profits*, *Contents* of this World; and therefore care not for *Christ*; And mervaile at the *hunger-bitten Soules*, which keepe such a doe for *Christ*; But let all such knowe, that *Christ* is not as yet for them; *God* never prepared, appointed, or sent him, for such, but for the *hungry*; as the *Shew-bread* was not for *David* himselfe but in case of *great hunger*, *Math. 12. 3. 4.*

If *God* had immediatly & suddenly conveyed *Christ* to *Gunfull Soules*, then might he have been injoyed by you, without being *first hungry*; But since he gives him as *Bread*, you must so take him; that is *first being hungry*; This is the reason why many *eat* this *Bread*, *Christ*, and be never the better, because they *eat* him without *hunger first*, and so digest him not, but fill their *Soules* with *crudy Humors*, *Security*, *Presumption*, &c. which kill the *Soule*. Let an *hungry Soule* *eat* of this

How to
get a hun-
ger, after
Christ.

Bread; it exceedingly strengthens him to all Obedience, filling the Soule with good Nourishment & Spiritus, of Love, Peace, Hope, Joy: But if any that be not hungry doe eate of *Christ*; that is, apply him; He is to them, but as the foode to the *Angells* who were without stomacks *Gen 18. 8.* they seemed to eate, but eate not, and so were never the better for it though the fowde was good. Hence the Soules of People be so starveling like, though they oft enjoy large Meales of this *Bread*, (Viz: the Word oft preacht, Sacraments oft administred) because, wanting Stomacks they onely seeme to eate, but eate not. If therefore, ye would be the better for *Christ*, ye must get an *Hunger*, which that ye may the better doe,

1.

1. Disgorge your Soules of that Surfet of Sinne & earthly Vanities, which ye have taken in; By Considering the vanity & hurtfullnes of them.

2.

2. Get a strong Appetite to *Christ*; Which is done, Partly by drinking downe the Vineger of the Law, eating the sower Hearbs; By the Law laboring to see your Sinnfullnes & Misery thereby; And partly by looking into the *Gospel*, and *Christ's Beauty*, and *Desirableness*; as *Eve* by Considering the Fruite, was drawne to take & eate it: But I will not presse this, because I have lately done it, and shewed you how farr you must be Humbled & the Signes & Meanes of it: All that I now say is this:

That as it was with the bitter Water in another sence, So is it with *Christ*; If they that hunger, take & eate him, they are saved by Him; If they that hunger not, meddle with Him, It is their bane & ruine: Therefore thinke not those Preachers your enemyes, who labor to humble you by pressing on you the Law, and your mis-

miserable Estate by Nature, for it is but to make you *hungry*, and so fit for *Christ*, the *Bread of Life*; We are your Pastors & Nurses, and must seeke to get you Stomacks, that ye may eate, and not tread under foote this *spirituall foode*; therefore, thus, and for this end to seeke to *humble you*, is a part of our Duty & Love to you; should Preachers onely preach *Christ* to you, it would but delude you, for till you be *hungry*, God will not give him, nor will ye accept him, because *He is Bread*.

Thus much for the First Thing in the Text; The Description of *Christ*; as the *Sufficient Remedy of Mans Misery*.

THE SECOND THING, in the TEXT, Is *The second the Meanes* by which this *Christ*, This *Remedy* of our *Misery*, may be had: That is by *Comming to Christ*: *He the text, that comes to Me shall never hunger*:

This, is farther exprest in the Text, by an other word, Viz: *Beleeving in him*: So that *comming to him*, and *beleeving on him*, is all one and the same, and he that comes to Christ, or beleeves in Christ, shall obtaine Christ, and get him, for else he could not be kept from *hungring & thirsting*, as the Text saith he shall be; And in other Scriptures, This (which is the *Meanes* by which *Christ* may be had) is exprest in other words; As *Iohn. 1. 12. A receiuing Christ*; for there, receiving Christ & beleeving on him, is made all one, and receiving Christ, is the meanes of getting Christ; (or else, he that receives him could not have prerogative to be *Gods Sonne*; as that Verse affirms of him) And else where, it is called a *taking*, *Reue. 22. 17.*

So

So that, the *Meanes* by which *Christ* (this *Remedy* of *Mans misery*) may be had, is *Commings to Him*, *Beleeving on Him*, *Taking or Receiving of Him*: Hence observe.

DOCTRINE.

Doctrine.

The all & onely *MEANES* of, and that *GOD* requires for, the obtaining of *CHRIST*, and *Salvation* by *CHRIST*; Is the *Commings to HIM*, *Taking*, *Receiving of HIM*, or *Beleeving on HIM*.

This is expresse in the *Texts*, whence we now raise it, there is no more to be done, and *Christ* is enjoyed, If *God* required more, or more must be done; Then this *Vers* of my *Text*, doth not fully direct how to get the *Bread of Life*, But that it doth; Therefore, let a Man come to *Christ*, and he shall have *Christ*; This is all that *God* requires for the obtaining *Christ*; and therefore our *Saviour*, expresseth *Christ* by a *Feast*, ready prepared, and to be pertaked by all that come; *Pra. 9. 1. 2. 3. Wisdome hath builded her House, She hath killed her Beasts: She hath mingled her Wine: She hath furnished her Table; She hath sent forth her Maydens, She cryeth: Who so is simple, let him turne in hisher. She saith come eate of my Bread, and drinke of my Wine which I have mingled. Luke. 14. 17. He sent his servant at supper time to say to them that were bidden; come, for all things are now ready; And they that eate not of it, misse it because they came not, Verse 24. And however there was One that came, and yet was not permitted to eate at the *Feast*; *Math. 22. 21. 12. 13.* yet it followes not, that there is some what more required then *Commings*; for he miscarried because he came*

not, had he come indeed; he had obtained; but he did but seeme to come, though it is called a Comming, for the want of the wedding garment, was onely a want of Comming, (as ye shall see hereafter, when we shew what Right comming is) This also is farther proved by these Scriptures, *Iohn. 5. 40. Chap. 6. 37. Chap. 7. 37. & Math. 11. 28.*

And as the Scripture is expresse for the prooffe of this; under the expression of Comming; So also, is it as expresse; under the Phrase of Beleeving; *Math. 21. 31. The Publicans & Harlots goe into the Kingdome of God before you: Why? For Verse. 32. Yee beleeved not, but they did; Therefore Faith is the Way: Therefore when the People askt Christ; What they should doe to worke the Worke of God, that is to get Salvation; He prescribes them this onely, Iohn. 6. 39. This is the Worke of God, that ye Beleeve; Hence; that, Marke. 16. 16. He that beleeueth shall be saved.*

This is taught by our Saviours making Faith the Instrument & onely Meanes of Curing, & Helping all them He cured in the Gospel; and where He found not Faith, He did no great Cure; *Math. 13. 58.*

Also, hence it is that Unbeleefe is made the onely Ground & Reason of Mens Damnation; *Iohn. 3. 18. 36. & Chap. 8. 24.* Though Men shall be punished for all other Sinnes, Yet not Beleeving is the Ground & Reason why they perish by their Sinnes; Because Beleeving is the onely Meanes of Salvation:

And this was typified by the *Isralites* not entering *Canaan*, because of their Unbeleefe, *Heb. 3. & last.*

And hence also it is, that Beleeving, is in Scripture made the Fruite, Signe & Pledge, of Gods ordaining People to Eternall Life, *Acts. 13. 48.* And not beleeving

is made the Fruite, & Signe of Gods not purposing to Save People Iohn. 12. 39. 40. Because, *Beleevng is the onely Meanes of obtaining Salvation.*

Lastly, It is hence also, that all the *Requisites* to *Salvation*, are made in *Scripture* the *Consequents & Workes* of *Faith*: Namely: The *Righteousnes* of Christ for our *Iustification*, Rom: 3. 22. And the *Spirit* of Christ for our *Sanctification*: Gall. 2. 14.

Thus ye see, how the *All and Onely Meanes* of, and all that God requires for, *Our obtaining Christ and Salvation by Him* is to *Come to Him*, Or *Beleeve on Him*.

And this was typified by the *Brasen Serpent*; as it is expounded & applyed by Christ Iohn. 3. 14. as *All* that God required, and was the *Meanes* for obtaining Cure from the *Brasen Serpent*, was the *Looking on it*; as you may reade, Num: 21. 8. 9.

There are two *Propositions*, of necessity to be knowne by all that would be saved: One is, that *Christ* is the *All & onely Remedy of our Salvation*; The other is, that *Comming to Christ*, or *Beleevng on Him*, is the *All & onely Meanes*, whereby *Christ saves us*: There is no *Salvation* but by *Christ onely*; and there is no having *Christ & Salvation* but by *Faith onely*: As God conveyes *Salvation onely* by Christ; So Christ & *Salvation* are had *onely* by *Comming to*, or *Beleevng in Christ*: The former of these, hath been taught you in the former Point; and now, the latter is as clearly taught.

For the better understanding, and making use of this *Doctrine*; It is fit to open & shew, What this *Comming to Christ*, *Receiving*, *Taking*, and *Beleevng on Him*; is. They are (as ye heard before,) severall Words expressing one and the same Thing: And that is this.

The

The Act of the whole Man (that is of every part and faculty of Man) entertaining *Christ* offered in the Gospel, and resigning up himselfe to *Christ*, in all the Offices of *Christ*, as a King, Priest, & Prophet, to be saved by Him through those Offices. To Believe in *Christ*, is not in Generall to phantise & conceite that I shall be saved by *Christ* and he dyed for me; as the Worlds Faith is.

What com-
-ming to,
and believ-
-ing on
Christ, is.

Ye shall find Divines giving other descriptions of Faith. As namely, a perswasion of the forgiveness of my Sinnes & Salvation of my Soule by *Christ*: Or a Confidence, & Trust in *Christ* for Salvation; which (with all other descriptions of Faith) I conceive to be the expressions of some higher Degrees, Effects, Consequents of Faith; and not to be the first act of Faith; But, as for this; which I have now given, so far as I can find by Scripture, it is the first act of Faith, and that which truly gives title to, & interest in, the Lord *Iesus* and Salvation by Him; And being the first act; it may be, where other & farther acts & degrees of Faith, cannot presently be found; This is it, which *Bucer* explains the Comming to *Christ*, to be; To Come to *Christ* (saith he) is to receive him for a *Saviour*, and to resigne & give up his whole selfe to him; And therefore, I thinke, Believing is exprest by the phrases of *comming to Him*, *taking receiving of Him*; because it is a so doing as is before described; For then (as any one in reason knowes) is *Christ* come to, tooke, and received, when he is entertained as He is, and as He is offered by God A King, Priest, & Prophet; for the Ends for which God renders Him; Viz: To be saved by Him.

Venire ad Christū est eum servatorem recipere; & scilicet consecrare totum. Bucer in hunc locum. And see Bucer on Rom: 4. 3. in Maloreis Comment.

The eating
this
Bread, is
by Faith to
receive
him, Cal-
vin.

And whereas it may be objected, that the Word, Believing, in or on *Christ*; implies a Confidence or Trust

Trust in him; a relying on him; I Answer it is most true; and therefore, the phrase is extraordinary, not to be found (as some have observed / in any Writers, but the Scriptures, (and Such as take it from them) Others using onely this phrase, to beleeve a thing, and not to beleeve in it, or on it; So that the phrase implies relying on it with a Confidence & Expectation of the Thing. And so I thinke, that there never is, nor can be, a Commīng to Christ, or Receiving him, without a Trust, Confidence, or Relying on him: And the Commīng to Him, or Receiving of Him, is the Effect of this; (for therefore, they Come to Him & Entertain Him, because they Trust to be Helped by Him) but this may not allwayes be Evident, as the Cause is oft more obscure then the Effect, And so, a Man may Entertain Christ, when he thinks he cannot Relye on Him & Trust in Him:

But yet there is a double Trusting or Relying on Christ; The one is, at a Venture, without a Perswasion of an Interest in Him; grounded on Gods *free offer* of Him to all Sorts of People; this is the Ground of commīng to him, and entertaining of him, (for if this were not, People would never receive Him) this seemes to be no more then a confidence in his ability & willingnes to *save all that come unto Him*, and in the truth of Him, gives record of Him:

The other is, a more Certaine Thing, grounded on the Knowledge of an *Interest in Christ*; Because a Soule knowes it hath Christ for *its owne*; Therefore it rests on Him confidently for Salvation: This followes the Knowledge of our *Beleeving*, and is a farther act and degree of *Faith*, and comes *after* our Commīng to Him and Receiving of Him. The former may not appear, though

though it ever is, where *Christ is believed on*; and is weaker according as the the act of *Faith* is weaker; And that makes some Divines make *Faith* to be a resting on Gods Authority, or a trust in the Truth of God that speakes; for this ever is, where *Faith* is:

Thus, all Things considered, wee see, *Faith*, may be so defined, as I have done; Viz: *The act of the whole Man &c.* It is an *Entertaining Christ*, and *Resigning himselfe to Christ*; Therefore, it is called an *acknowledging Christ*, 2. *Pet.* 1. 3. as it is in the Greeke *ἐκτιμῶν*. And therefore, exprest by a Womans marrying a Man, *Rom.* 7. 4. which is an entertaining by covenant of a man, resigning up hir selfe to him; And it is exprest by *Ingrafting*, *Rom.* the 11. whereby the Science embraceth the Stock for its Roote & Meanes of Life & Fruite, and is given up to the Stock to be preserved & furnished with Sap, and made fruitfull by it.

Onely in this, there is this difference; The Fruite followes the Science & Impe, and not the Stock: But the *Beleewers*, *Fruite* is *Christ*, the *Stocks*, and not Its owne: And this seemes to be *Pauls* beleewing; For *Acts.* 9. 6. when he perceived that *Iesus was God in Heaven*, and so raised from the dead &c. (as appeared by that Vision & Voice) then *Paule*, entertaines him, and resignes up himselfe to him, in those Words: *Lord what wilt thou have me to doe?* as if he had said *Lord, save me, and rule thee, I become thine &c.* And this seemes to be *Faith*; for the *Fruite* of *Faith* is found in him *Perf.* 11. He prayeth (saith the Lord of him) and *Perf.* 17. *Ananias* calls him *Brother*, and together with this sight, he was to receive the *Holy Ghost*, which was a signe of his beleewing; And in the 22 Chapter, where the Story is repeated, *Perf.* 16. *Ananias* hastneth him to be baptized: therefore

therefore, he took it for granted that *He believed*, or else he would have said as Phillip *Acts. 8. 37.* to the Eunuch, *If thou believest with all thy Heart, thou mayest be baptized*: And thus it is a Perticuler application of *Christ*, to a Mans selfe; for one cannot entertaine him and resigne up ones selfe to him; but we doe perticulerly apply him; as the marrying a Man, or ingrafting an Inne, is, a perticuler application of them: So there is a perticuler apphication of *Christ*, that is not ever with the first act of *Faith*: and that is an *assurance* that *Christ is mine* (for this followes the reflect act; whereby I knowe that I beleve) There is another, and that is a taking *Christ* for *mine*, and giving up *my selfe* to Him; and this is ever, where there is *Faith*.

Againe, as it is an entertaining *Christ*, and resigning up ones selfe to him; So it is an entertaining and resigning up to Him in all his Offices: whole *Christ*, not some part of *Christ*: Therefore, *Iohn. 1. 12.* a receiving him, not some part of him, *Psal. 2. 12.* a kissing *Christ*. As the Woman in marriage takes the whole Man; as *Exodus. 12.* the whole *Lambe* was to be roasted & eaten.

This is the difference twixt false *Faith* & true. And the reason of so many Peoples miscarriage: They receive & apply *Christ*, in some one Office, as to be a Priest; But not in all his Offices, to be a King & Prophet; whereas God hath joyned them altogether; & they cannot be parted: God conveyed Helpe to *Israell*, by all those three Offices, Kings, Priests, & Prophets. So doth he *Salvation* to Soules: Therefore, that *I say*, *33. 22.* *Christ* must be entertained & resigned up to; As to our King, to be wholly ruled by his Lawes: As to our Prophet, to be onely taught by his Directions, As well as to our Priest, to be onely reconciled to God,

and

and inabled for performance with acceptance in all Services, by Him: This was it that he wanted, who is said to want the wedding garment: Indeed, none can be actually, & perfectly subject to Him as King & Prophet, but this must they be willing, & covenant, & endeavor to doe; and so to expect Salvation by Christ through his execution of all those Offices; when he shall be in us as well as for us, a King, Priest, & Prophet: This is to Believe.

Now the Ground of thus doing, and so of Faith, is Gods free offer of Christ, on these Tearmes, thus to be had with his promise of Salvation by Him to all that so entertaine Him; therefore, the doing this, is called the setting to a Seale that God is true; and the not doing it, is called the Making God a lyer.

THE REASONS of this DOCTRINE.

Reasons of

Why thus to doe, as hath been explained, is, *All that the Doct. God requires, and the onely Meanes of obtaining Christ, and Salvation by Christ: Are.*

First, Because Christ & Salvation, are Gifts of God, Iohn. 4. 10. Rom. 6. last. (for in them God seeks the praises of his Grace; Eph 1. 6. and so they must be Gifts & free Things) Now a Gift, must not be deserved, for then it is a Debt, Nor, have any thing done for it, but the receiving it; for else, it is an Exchange, no Gift. And indeed this is one maine reason, why God so magnifies Faith, as to make it the onely Meanes of obtaining Christ & Salvation; Because Faith onely magnifies Gods free Grace; For if any thing were done; then Christ & Heaven could not be Gifts; And this also shewes that Faith onely, as it is a receiving Christ (and no other way, not as it is an Obedience, or Deed done) is the Meanes of obtaining Christ

Christ & Salvation by him: Because else, they could not be Gifs, nor of Grace, *Rom. 4. 16.* Therefore it is of Faith, that it might be by Grace.

2. Secondly, Because *Man* should be *abased*, and stript of all *boasting*; for whilst that nothing is required of him for having *Christ & Salvation*, but receiving and taking it, he can attribute *nothing* to himselfe; *Rom. 3. 27.* Where is *Boasting* then? It is excluded, by what *Law*: of *Workes*? nay: but by the *Law of Faith*

3. Thirdly, Because this makes *Salvation* sure to us; *Rom. 4. 16.* It is of Faith, to the end th: *Promise* might be sure; for that it is grounded on *God* his *Truth & Faithfullnes*, and not on us, as it was in *Adam*.

There are two Things by which some abuse this *Doctrine*; which must be removed.

1. Some be ready to thinke; If all that *God* requires to *Salvation* be the *Beleeving in Christ*, then may we live in Sinne as we list; and yet come to *Christ*, beleeve in Him, and so be saved.

I Answer, but this is prevented by the description of *Comming to Christ*, receiving of Him, or beleeving on Him; It is (as ye heard) the entertaining and resigning up one selfe to *Christ in all things*, to be taught & ruled by him, as well as to be saved by him; and they that doe not this; doe not come to *Christ*, nor receive, nor beleeve in him; So that the very nature of *Beleeving*, and a carnall Heart, & Life, are incompactible. Faith unites to *Christ*, and so from *Christ* there is communicated; *Death to Sinne*, *Resurrection to newnes of Life*. Faith affords many holy reasonings, whereby the Heart is stirred against Sinne, and to Obedience, *Rom. 6. 10. 11.* Likewise reckon ye also your Selves to be dead indeed unto Sinne, but alive unto *God* through *Iesus Christ* our Lord.

1. Peter,

1. *Peter*, 1. For as much the as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind &c. They that beleeve, are married to Christ, and therefore bring forth fruite by Him to God, *Rom.* 7. 4. Christ Lives in them that beleeve, *Gall.* 2. 20. And dwelles in their hearts, *Eph.* 3. 17. Faith works by Love, *Gall.* 5. 6. And Love makes us keepe (that is, Evangelically; in desire & indeavor) all the Commands.

2. Some be ready to thinke; If all that be required to gett Christ & Salvation, be to come to Christ, receive & beleeve in Him, then it is not so hard a worke to be saved, as it is made to be, for that it is an easy & short worke, to doe this.

I Answer but this is a grosse mistake, for that there is nothing in the World harder then to Come to, Receive, or Beleeve in Christ; therefore Christ saith; No Man can come to me except the Father draw him *Ioh.* 6. 44. he must be drawne, and that by an Almighty Hand; or he cannot come: Therefore when so many were invited, None came, *Luke* the 14. they all made excuse; and they that came, were compelled, *Verse.* 23. and therefore the Perfecting of Faith is attributed to Power, *2. Thes.* 1. 11. and the Disciples pray for the Increase of Faith: There is nothing that conduceth to Beleeving, but it is all about the Power of Nature. and contrary to Mans inclination; As to goe wholly out of ones selfe, and rest on an other for all good; To apprehend Sinne & its misery; Therefore the Spirit must come from Heaven to Convince of Sinne, *Iohn.* 16. 8. And then to apprehend a way of being Justified from Sinne; the Spirit must likewise come from Heaven to Convince of Righteousnes: which needed not, if any thing but God could doe it; And so for a Man to renounce his owne will & wayes, and give

up himfelfe to *Chrift*, whose *Laves* be fo contrary to Mans will; this is above Nature: Alfo the *Devill* is moft strongly againft this; hence fo many difcouragements & fubtrill tentations are put on them that indeavor to *beleeve*; for Satan knowes that this onely gives *Chrift* the *Kingdome* and turnes him out. To conclude, therefore is it fo hard to be faved; and fo few are faved; becaufe it is fo hard to *beleeve*, and fo few doe *beleeve*.

But it is farther objected againft this *Doftrine*; thus, The *Scripture* calls for many Things befides *Faith*, of them that be faved; as legall Humiliation, Mortification, Holynes, Obedience &c. Therefore it feemes that *Beleeving* or *Comming to Chrift* is not all that God requires.

I Answer, The Legall Humiliations, and all woundings of Spirit, with the fight of Sinne, are required, not as Meanes by which we pertake of *Chrift & Salvation*; (for many have them that never obtaine *Chrift* or *Salvation*) but as *Preparations* whereby People are fitted, & inclined, and drawne, to Come to *Chrift*, to Receive, & Beleeve on Him; and they be one Meanes by which the Father drawes and the Minifters compell People to come; And *Mortification, Holynes, Obedience &c.* are onely the *Fruites & Effects* of our *Beleeving*; that, which *Chrift* doth in them, he meanes to lave, after they have *beleeved in Him*; Thefe are the beginnings of *Salvation & Glory* which *Chrift* begins and perfects in them that come to Him for *Salvation*; So that althoughe thefe muft be in all that be faved; Yet there is no other Meanes required of God for Obtaining *Chrift* and *Salvation*, but onely *Beleeving*.

USES.

U S E S.

First Use, may serve for Instruction, in Three Pertin-
culers.

1. Use.
Instruction.

1. To shew us in the Generall what to observe in
Mans Salvation; VIZ: Free Grace, Certainty, and that God
is All in All, in this; These (as ye heard in the Reasons
of the Point) are manifested abundantly in Gods re-
quiring no other Meanes of getting Christ, and Salva-
tion by Christ, but onely Believing; Therefore let us see
these in God his saving of People; This is indeed the
Sweetnes of the Gospel, and that which makes it so
much glorifie God & incourage miserable Man; that
it assures us, all Happynes is to be had in Christ, for
receiving it.

2. To shew their Error, that labour most for Plea-
sure, Wealth, Honour, Content &c. Whereas these
neither are Meanes, nor are required by God, for our
getting Christ & Salvation: Therefore folly it is to la-
bour for them more, then to Believe.

3. To shew the Errors, both, Of Papists, who seeke
Salvation by Workes also, and not by Faith onely; and
so make it neither Free Grace & Gift, nor sure; nor shut
Man out from all boasting. And also, the Error of many
among us (even that have some good thing in them)
who, to the end they may get Christ & Salvation, la-
bour most for Humiliation, or for Holynes, and least
of all, to Come to Christ, & beleve on Him; wheras onely
Faith is the Meanes, and All that God requires for our
obtaining Christ & Salvation.

There are Two Snares, which the Devil lets for
People.

One is, when they hope to be saved by Christ, and

never looke to be *humbled*, nor to be *sanctified*; (thus the Profane are caught) which is a most silly thing; to thinke that any can be Saved, that be not regenerated & sanctified; or to thinke that one can beleeve, & not hate all Sinne, & study all Holynes, or that any one can be brought to Heaven by Christ, and not to Holynes first; It was a good speech of *Francis Spira*, lying in the distresse of Spirit; *I will not* (saith he) *detract from the Gospel*, it is most true, that *by Faith in Christ*, we be onely saved, but yet, take heede of resting on *Faith*, and neglecting the *Workes of Faith*, *Faith* requires not that we be Christians in word onely; *Beleeve me* (quoth he) *who have fully tryed the matter*; and therefore he much commended to them, the *Epistles of Peter*, which presse *Sanctity & Chastity &c.* This was good Counsell, and very usefull against this Snare, by which Satan intangles the most of People; who rest in a Conceite that they beleeve, and never care for the *Workes of Faith*; but the Error of this hath been opened before.

There is an other Error, which is a *second Snare of Satan*; Viz: To labour for Humiliation, Mortification, Holynes & Obedience, and *not to labour to Beleeve*; this is the Snare in which many well disposed People are caught: And the Error of it appeares by this *Doctrine*; Because there is no other *Meane* required by God for our obtaining Christ & Salvation, but onely *Faith*: Indeed some measure of Humiliation must be had, before we can beleeve (as ye have heard before) Viz: So much as may make one *hunger after Christ*, and be *willing to receive Him on any Conditions*; But when thus much is obtayned; (which is, when there is a serious labour after Mortification, and all Obedience) Yet then to labour for more Humiliation, or Holynes, and

not

non first & cheifly to labour to beleave in Christ; this
 is a great error; for there is noe other meanes to get
 Christ & Salvation but Faith; So that all the other
 Labour is in vaine, and for that, which never can bring
 Christ or Salvation; (as if a Man that desires to bring
 his dead Freind to Life, should onely labour to bring
 him to the acts of Life (as to speake walke &c.) and
 not to the onely Meanes of Life: to have his Soule
 joyned againe to his Body) and that Satan knowes,
 and therefore putts them on it, to make them spend
 time & paynes to noe purpose; To such therefore, I
 may say, as *Elisha* in an other case, to the *Syrians*; *2.*
Kings. 6. 19, This is not the Way; Ye seeke Salvation and
 Christ, but by farther measure of Humiliation, (hav-
 ing enough allready to make you willing) or by Holy-
 nes, you can not get them; there is but *one Way, one*
Thing that God requires, and that is, *to Believe*; There-
 fore as *Christ* said to *Martha* in an other case; *Luke. 10.*
41. 42. Ye are carefull about many things, but one thing is ne-
cessary Viz: to Come to Christ, and Beleeve in him; to
Entertaine him, and Give up your Selves to Him in all
his Offices; doe this and you shall be saved; When this
 is done, then shall ye be able to attaine Mortification
 and Victory over your Lusts Sanctification & Abiliry
 to Duty; and not before; These be the Fruites &
 Effects of Beleeving; and you must *Beleeve*, before you
 can have these; As the Woman must be married to
 the Man; before shee can have lawfull Children by
 him; And the Science must be ingrafted into the Tree,
 before it can beare Fruite: Were it not a simple
 thing, for a Woman to expect Children *Legitimate* by
 a Man and then shee would marry him; Or to expect
 that a Science should first beare Fruite by the Sap of a

Stock, and then ye would ingraft it to it; Or to expect that a Roome should be first inlightened, and warmed in the cold Winter, and then ye would bring in a Candle & Fire; As absurd is it, to expect first to be sanctified and then to Believe in Christ; For Faith in Christ, is the Cause of all Mortification & Holynes; It is Christ that sanctifies People, Heb. 10. 10. A Act of His Grace contrary to, John. 1. 16. and he never doth it, but by our Faith in Him; (for it is by Faith that He lives in us & dwells in us, as ye have heard.) Holynes is the Meanes by which Christ after he is beloved in, brings them that beleeve in Him, to Salvation: *Act. 13. 48. Rom. 10. 17. Gal. 3. 2.*

It is therefore, a most preposterous, and wholly unprofitable way, for People to labour for Holynes, or Heaven, or Christ, and not first & chiefly to labor to Believe in Christ; The Right and onely Way is: being first farr humbled; (as I said before) as to hunger after Christ, and be willing to have him on any Tearmes, the to labour to Believe, and after that is done, to labour for Mortification & Holynes, By & From Christ to get it, Whome thou hast made Thine owne by Faith: Wherefore, I beseech you see your Error, who will not beleeve, till first you have the Spirit quickning you, Grace strengthening you to Duty, and subduing Sinne in you, if you could thus find it in you, then you could beleeve and not else; This is the Inverting Gods Order, and a way, that will never bring you to Christ, or Heaven.

Indeed (and I pray observe it) there is an Act of Faith; which cannot be had till this be had, and that Divines call a reflect Act; where by a Soule beleeves that it doth beleeve: Before this can be, there must be Repentance, Holynes &c. This is a knowing that we have Faith; this is not the necessary Meanes to

Salvation but to *Assurance & Comfort*; But there is an other *All of Faith*, Viz: the *direct Act*, which is *Beleeving*, not a Beleeving that I doe Beleeve, but a *Believing*, and this must be, before we can repent, or have, or doe any good; this is the *Meanes* and *onely Meanes* to be *saved*.

Now consider the absurdity of your *Error*; before you labor to Beleeve, you labor to *know* you doe Beleeve; you will be *sure* you doe Beleeve, before you will Beleeve; you labor for the *Evidence of Faith*, before you labor to have *Faith it Selfe*; you more and first, care for the *Meanes of Assurance & Comfort*, of your *Salvation*, then the *Meanes of being Saved*; And one maine Ground of your doing thus, is partly *Pride*, that ye will not have all ground of *Hope & Mercy* to be in *God*; and none in your *Selfe*; For observe it, you will not goe that way, which makes you ground your *Salvation onely on Christ*, and not at all in your *Selfe*, but you must see somewhat in your *Selfe*, before you will *beleeve*; And partly it is not daring to *venter* your *Soules* on Gods bare *Word*, but you must see somewhat done by him in you, before you will credit him; For though He saith, that *Whoever comes to Christ, and beleeves in Him, shall be Saved & Sanctified*; yet you will not *beleeve*, till you find he hath sanctified you; and so dare not trust his *Word*; and therefore it is that the *Scripture* makes every *Unbeleever*, to make *God a Liar*; Consider that 1. Ioh. 5. 10 of *Thomas Iohn. 20. 25*. The *Disciples* said we have *seene* the *Lord*; But he said, except I shall see the *print of the nuyles*, and put in my *fingers* I will not *beleeve*; then *Verse 29*. *Iesus* said because thou hast *seene* me thou hast *beleeved*, blessed are they that have not *seene* me and yet have *beleeved*.

Yea farther: By this meanes: you hinder the shining

ing forth of Gods free Grace. For whilst that you will not
first believe, but *first* will be able to doe somewhat, you
 make not Christ & Heaven a free Gift; nor can it be free
 Grace in God; and so not seeing Gods free Grace, ye doe
 not so magnifie Him as else you would; nor had such
 sweetenes in the Gospel, nor be so encouraged as ye
 might be, but sink & perplex, & wound your Soules
 by feares & discouragemēt, which indeede be ground-
 les. Also, you hinder your owne Certainty & Assurance.
 For whilst you ground your *Believing* on something in
 your selfe, and not onely on Gods free Promise & Word
 of Truth: It being grounded, (partly at the least,) on
 your selfe who change, it is uncertaine & chāgeable.
 By all this I beseech you see your Error, who being so
 much humbled as is requisite, labour for Humiliation,
 Holynes &c, and doe not *first & chesly* labour to Be-
 lieve.

Objection. It may be *Objected* by some, But I have indeavored
 this Way as you teach, and have beleevd, and yet I find
 not Christ & Holynes follow after.

Answer. I Answer, First it is not possible to *Believe*, in the
 least measure or degree, but Christ & Salvation must be
 had, because God hath absolutely promised it to *Believing*;
 And the Spirit & Sanctification must be had, for these be
 as inseperable as Light from the Sunne; but these
 things be not ever sensible to them that *Believe*.

1. Because, they doe not knowe & consider the
 first, least & weakest workes of Christ, in the believing
 Soule, but onely judge themselves by the more full &
 strong workings of Christ in the Soule; In trying the
 truth of Faith, take the weakest Evidences so they be
 sure, (though rest not there, for that, true Grace will
 never doe) as if a Man judgeth Life, onely by walk-
 ing

ing; & eating, he may thinke a Man that sleepest is dead.

1200 Because the Act of Faith is not strong enough to put forth its Selfe very sensibly, as the Acts of the Soule in a Swound; inasmuch as there is not a frequent accustomed acting and exercising Faith, till by practise the Heart is settled in it.

1203 Because there is not a reflect Act, a Considering what it is to Believe, and that thou hast so done, and then drawing the comfortable Conclusions to thy Selfe that flowe thence; and from Faith, a reasoning to quicken thee up, for Faith produceth its Effects by reasoning; As thus, *If Christ hath suffered in the flesh, then must I make the flesh suffer in me; If Christ rose againe, then must I rise to newnes of Life. If Christ loved me, so as to give Himselfe for me Then shall not I love Him so as to give my Lusts for Him &c.* Let these Things be observed, and there is none that doe in the least measure truly Believe, But they shall find *Christ & Salvation* made theirs.

1204 Secondly I Answer, If thou hast endeavored to Believe, and yet obtainest not *Christ*; It is not, because this is not the way, & the onely Way & Meanes to get Him; But because thou hast not Believed, thou hast not gone this Way, nor used this Meanes rightly: Therefore thou must not give over this Way, but labour to find it out, If there be many Pathes in a Feild and but one that leades to the House a Man is going to, and he have gone to the end of one Path, and finds not the House, It is a good reason why he should thinke that is not the right Path, and so seeke it out, but no reason why he should leave that Feild and betake himselfe to another for in that Feild onely is the Path; So it is no reason that thou shouldst cease striving to Believe, and take to

some other Course; but labour to find out what it is to *Believe*, and then care to doe that.

And as this *Doftrine* shewes their *Error* who labour to Repent, to be Holy &c. and not first to *Believe*. So it also shewes their *Error*; who finding a decay in their Soules of *Grace*; and an increase of *Sinne*; cease their *Faith*, and lay it aside and take to some other Course. Whereas, the onely way & meanes for them to recover themselves, is to recover, strengthen & increase their *Faith*, for *Faith* is the onely *Meanes* to *Christ* & *Salvation*.

2. Use.

2. Use.

For *Exhortation*, To exhort ye all to labour above all things, to *Believe*; that is, To entertaine *Christ*, and resigne up your Selves to *Christ* in all his *Office*: to be saved through them: Mind this Worke most of all, for it is the all in all to your *Salvation*; Thus did *Paul* *Phil.* 3. 8. 9. Yea doubles I count all things but lesse for the excellency of the knowledge of *Christ*; and doe count all but Dunge that I may winne *Christ*; And be found in him, not having mine owne Righteousnes, which is of the Law, but that which is through the *Faith* of *Christ*: This is a worke I commend to you, and Command you in Gods Name: It is Gods Worke that which he most chargeth on you under the Gospel, *Iohn.* 6. 29. doe yee make it your cheife worke:

You that take up your Thoughts & Hearts most with the World, with the Honours, Pleasures, or Profits thereof, I might exhort you to believe (for till you doe it you cannot be saved) but you are to far off from *Faith* yet; You are to be exhorted to get Preparations for *Faith*; your Hearts to be so affected by the Law, with a sight of your Sinnes, and Misery by it,

that

that ye may be brought to *thirst* after Christ, and will-
 ing to entertaine him on any Conditions; Mind ye
 this above all, because without this, ye cannot come
 to Faith, *that onely brings Christ & Salvatio*: This Worlds
 Honours, Pleasures, & Profits, cannot give you Christ
 nor Salvation, and why then shall they be preferred &
 minded & sought after more then Faith, and that Hu-
 miliation which fits for Faith?

But I will not addresse my *Exhortation* to you; But
 to Such as be humbled & troubled with their Sinnes,
 & Cry out, *What shall we doe to be saved*: To you I say, as
Luke. 8. 50. Feare not, onely Beleeve: Yee have but one
 thing to doe, there is but one thing God requires of
 you and you shall have Christ & Salvation: And that is
 to Beleeve: Oh doe it! this will certainly, bring you all
 you desire: *Acts. 16. 30. What must I doe to be saved, Ver. 31.*
And they said beleeve on the Lord Iesus Christ, and thou
shalt be saved; And although Peter prest them to Re-
 pent, as *Acts. 2. 38*. Yet that is, but as if he had said Be-
 leeve, Which in & by Repentance will shew forth it
 Selfe & worke in you; If ye feare Hell & desire Salva-
 tion, then Beleeve. This is the one & onely way, All other
 Things that be good, come after this; All other La-
 bour of thine, is in vaine till this be done; Therefore
 this is so called for, and prest in Scripture; It is charged
 on People by a Command. *1. Iohn. 3. 23. This is his Com-*
mandement: that we should beleeve on the Name of his
Sonne Iesus Christ; And so is in that Call to Repent, *Acts. 17.*
30. for till they Beleeve, they cannot Repent; And it is
 required with the greatest reward promised, & threat
 annexed, *Marke. 16. 16. He that beleeueth & is baptized*
shall be saved, but he that beleeueth not shall be damned.

To perswade you to this duty, Consider the evill of

not Beleevig, And the *Benefite of Beleevig.*

The Evill of not Beleevig is very great; Its very Injurious to God, Christ, and your Selves.

To God; It makes him a Lier, whereas *Beleevig*, settis to your Scale *that God is true*; therefore it is called a *Iustificing of God*, Luke 7. 29, 30. His *truth & faithfullnes*, And not Beleevig, is a condemning God, as not true & faithfull; You also wrong God in not obeying his Cōmand (which is *to Beleev*) and in not regarding his Feast: nor valueing his Dainties: which made him say they that did so *should not tast of them*; for he that beleevs not, is exprest by them that refused to come when the Supper was prepared Luke, the 14. And so ye wrong him in not receiving his Sonne (for that is *Beleevig*) when he proffers & sends him to you.

It also is Injurious to Christ; Its a slighting him, as if he were not worth the taking; It is a refusing to *kisse Him*, and to let him *raigne over you*, and a *Hating Him*, Luke. 19. 14. It is as much as to say he is not worth the raking up, he is not sufficient, or not free to helpe.

It is also Injurious to your owne Soules, Luke. 7. 30. *against themselves* (that is not beleevig they did wrong themselves, Iohn. 3. 19. It is *The Condēnation*; many *Cōdēnation*s ye have viz. *Oathes, Lying &c.* but this is *The Cōdēnation*; Ye doe keepe your Selves *frō Salvation*, because this is the *onely Meanes*, & ye will not use it; Ye doe that, Acts, 13. 47. Judge your Selves *unworthy*, and make the Preachers of Christ be turned from you; And for you that by discouragmēt's are kept *frō Beleevig*, ye keepe your Soules, from that pertaking of Christ, and his *Benefites* which ye might attaine to; And so also, such as doe beleev but weakely, they wrong God, Christ, and themselves very much; as if their food which God provides

provides were not good enough; as if *Christ* the *Second Adam* were not as good to helpe them, as the *First Adam* was to hurt them; and keepe themselves from that measure of *Grace* from *Christ*, which they might attaine to.

As the Evill of not Beleeving, is great; So is the *Benefite* of Beleeving; Its as effectuall as doing was with *Adam*. With him it was, *doe & live*; Now it is *Beleeve and Live*: Not that God loves a *fruitles Faith*, but because it is *Faith* that must helpe to doe, and that is better esteemed with God then doing, *Rom. 4. 21. 22.* Because *Faith* brings *Christs doing*, which is *Perfect*, and Ours is not; Beleeving it is the very *Key* which opens *Christ*: in whom are *unsearchable Riches*, and gives entrance into *Heaven*: It is the *Bucket* by which we fetch *Water* from that *Well of Life*: And all that have this *Key & Bucket*, may take thence: And therefore it is, that many have no *Grace* from *Christ*, because they have no *Faith* in *Christ*: And others have so *littile Grace*, because they have so *littile Faith*, for as we *Beleeve*, so is it unto us; *Matb. 8. 13.* It is the turning the *Cock*, which sets all a flowing from God, both *Mercy & Grace*; It is in the least degree, a *sure Evidence of Heaven*, gives *Title* to *Christ*, and all *Promises*, brings *Iustification*, *Sanctification*, and *Salvation*, affords *Adoption & Sonship*, *Iohn. 1. 12.* Now then Considering the Evill of not Beleeving, and the *Benefite* of *Faith*, What canst thou doe that is of so much Consequence as to *Beleeve*.

To helpe thee to *Beleeve*: Observe these *Directions*. Helpes to
Beleeve.

First labour to understand & be clearely convinced of these *Periculers*. 1. Observe
these Di-
rections.

1. *Christ's Sufficiency, to helpe thee to all things, needfull to Salvation.*
2. *Gods Offer, & tender of Christ to all People, where the Gospel comes, without respect, or limitation of Persons but onely of Conditions (which is the next Point to come in our Text.)*
3. *That God who offers him freely , Is most true & able, and most sincere & willing to give, what he offers.*
4. *That for the fitting us to have Christ, or before we doe seeke for him, God requires nothing, but so farr to see our Misery, as to desire Christ, and be willing to take Him on His owne Conditions, and that then we be fittest for obtaining Christ, when we see in our Selves nothing but emptines of all Good, and fullnes of Sinne & Misery.*
5. *That Beleeving brings Christ & all Grace, and must be the first thing we doe, to gett Christ or Grace, (which is the Point in hand)*
6. *That Christ readily imbraceth, and sweetly encourageth all ; that attempt, & indeavour to beleeve in Him.*
7. *That the expresse Command of God, is upon All, where the Gospel comes, That they doe beleeve; These are undoubted Truthes expresse in the Scripture,*

2. Practise these Things.

Secondly, *Practise these Things.*

1. *Pray to God for helpe & grace to beleeve, for it is his gift.*
2. *Attend on the Preaching of the Gospel, Faith comes by Hearing Rom. 10. 17.*
3. *Strive to it, sit not still, give not way to Doubtings, and Tentations, and Carnall reasonings, but reason from the above premised Propositions, and presse your owne Heart, with the Conclusions that must followe thence; Also ponder & consider of those Propositions, & resist all that furthers Doubting, & hinders Beleeving; Thus make it your worke & trade, to worke your Heart to it.*

4. Bring

14. Bring your Selfe To venture upon that which the Word saith before you, even above Reason & Hope, and without Sense, studiously search out, what it is to Believe, in the first & least act of it, and then doe that at a Venture, and commit your Soules to it, doing it, what ever meth against it in your owne reason. And thus Faith begins.

Thus much for the Second Thing in the Text: The Meanes by which this Bread of Life: The Allsufficient Remedy of Mans misery may be obtained.

THE THIRD THING in the Text is the *The Third PERSON* that may use this meanes, and so obtaine Thing in Christ: in those Words: *He that Commeth* He that the Text, *Beleeveth*, That is, *Any One* by these Meanes may obtaine Him; It is an indefinite Proposition & is equivalent to a universall; It is as much as to say, *Who ever Comes*: (as it is else where put) *John 3. 15. That Whosoever beleeveth in Him, should not perish, but have Eternall Life*; upon the use of this Meanes, any Person whoever may obtaine Christ, & Salvation by him.

DOCTRINE,

CHRIST, and Salvation by CHRIST, are free Doctrine, for any PERSON whatsoever, to obtaine by Believing in CHRIST.

The meaning is not, onely, that Christ is for all sorts of People; for all sorts of People shall actually have him, because God hath Elect of all sorts, both Men & Women & Children, Young & Old, Poore & Rich, Wise & Foolish, One Nation & Another &c., But the meaning is this, that there is no perticuler Person in the World, which may not by Believing have

have Christ, & Salvation by him; Christ is so freely tendered to all Commers, to all Receivers, to all that Beleeve in him; that there is no person of any Sex, Age, Country, Condition, or Sinnes whatever but by Beleeving may have Christ & Salvation by Christ; This is expresse in the Text; whilst our Saviour saith; *He that comes, He that beleeves*; that is, *Whoever comes & beleeves*.

As it was in the type; the *Brasen Serpent* cured onely by being looked on; and it cured all that looked on it; so that whatever thing *Man* looked on it, by that meanes was cured; which typified, that what Person soever, Came to Christ & Beleeved on Him, should be Saved; for although, the *Serpent* helped none (as it is like) but the *Israelites*; yet Christ is larger then that type, being for all whoever, one or other; that come to him; as *Himselfe* applies; & *expounds it* John. 3. 14. 15. & in other Scriptures: And therefore, *Marke* 16. 15. 16. He appoints *His Disciples* to preach the Gospel to every Creature, (that is to every one of Man-kind) and then adds, *He that beleeves shall be saved*; that is, whatever Creature of Man-kind, whoever among them doth Beleeve; shall be saved; Indeed where the Gospel is not preached, the People are not Commanded to Beleeve; and so the Obedience cannot be exacted from them; nor they punished for the want of it; Yet the Commission of Mercy, & Pardon given out; is no way limited in regard of Persons, but *tenders Mercy & Pardon without limitation of Persons, upon Beleeving*, and therefore where ever it comes, and is preached; it offers Christ & Salvation free for every Person of them *whenever, to be obtained by Beleeving*; And it may be truly said that Christ is free to be had; by any Person, by Beleeving; even as it was with the *Jewes*, in the Proclamation of *Cyrus* 2.

Cron last two last Verses. and Ezra. 1. 1. 2. 3. any Jew might have liberty & freedom from Captivity; upon the tearmes of accepting it, for it was grāted to all whoever, to depart that would depart. Now though it is true all did not take it, and so were not delivered; yet Freedom was Free for every one, to be had by accepting it; So is it with Christ & Salvation by Him; although not every one, nor the most doe obtaine it, because they use not the Meanes, accept not the Tearmes & Conditions.

And this was typified by the *Yeares of Iubile* (which typified Christ; as is cleare by Luke. 4. 19. *Christ is to preach the acceptable Year; that is, the Iubile; He is to Preach it; that is, in & by Him, it is performed & declared*) In those *Yeares* any Servant of the *Hebrewes* might goe from his Master, and if he would goe, and so accept of *Freedom*, he was to have it, *Deut. 15. 12. 13.* any *Hebrew* was to have *Freedom* in this *Yeare*, if he would accept it (though if he would not accept it, he was not to have it as we shall see heerafter) which taught, that any *Person* (for though the *Time* was limited, yet the *Antitipe* is not, because the *Wall of Seperation* is removed) I say it taught, that any *Person* whoever, upon these *Tearmes* by the *Meanes*, *Viz: Accepting Christ & Salvation*, that is, *Beleeving in Him*, should have it: And this seemes to be implied in *Rom. 3. 22. 23.* That as there is *no difference* among *People* till they beleeve, (they are all *Sinners*) So there is *no difference* in *Gods offer of Mercy in the Gospel*, Its on the same *Tearmes*, to be had a like by *All*; and therefore with Christ, The *Angels* said glad *Tidings* came to all *People*, *Luke. 2. 10.* Now if *Salvation* might not be had by *All*, on the same *Tearmes*, then were it not glad *Tidings* to *All*; But this makes it glad *Tidings* to *All*; That *All* whoever, by Beleeving may have

Salvation; therefore is that *Luke. 2. 30. 31. Myne eyes have seene thy Salvation, which thou hast prepared before the face of all People:*

This is another maine thing to be knowne; as, that *Christ* is the *All & onely Remedy*; and that *He is to be had by Beleeving*; So that *any Person whatever, by Beleeving may have Him*; As a Generall Pardon, offering Mercy to all Traytors which submit & come in; any Traytor whatever upō those Tearmes may have Mercy; Indeed *Christ* doth *actually* afford helpe to none, but to them that *Believe*, but his helpe is freely tendered *all, upon their Beleeving*, So that *any One* whatever *Beleeving*, shall have helpe by *Christ*; this is expresse, *Revela 22. 17.*

Neither let this Point be perverted, for it shewes not that any Person may have *Christ & Salvatio*, on *any tearmes* (for so it should justifie & incourage carnall Libertines) Nor that all, or the most shall have *Christ* on these tearmes; that is, actually injoy him by thus doing, for the most shall not have *Grace* to doe so, though by so doing, they may have him; But the Point shewes, that any Person may have it, on *Christs tearmes*; and that every Person (where the Gospel is preached) may & should indeavor to *Beleeve*, and *Beleeving*, shall *have Christ*; And this is most cleare, by those *Scriptures* which expresse *Christ* by a *Feast*; *Prov. 9. 1. Luke. 14. 16. &c.* where *all are invited*, and upon *comming* might *eate of the Feast*; and the most unlikeliest of all to be permitted to come, are instanced in; *Viz: The Simple & Fooles, the Poore, and the Hedge & High-way Persons*, to shew that *None be excluded out of the Offer*, but on the same Tearmes any one whatever may come & injoye *Christ*.

REASONS.

REASONS.

Reasons.

1.

First, Because this much magnifies & sets out Gods Grace, & Free-Mercy; whilst that Christ & Salvation, may not onely be had for taking; but also may be had by any One whatever, for taking. So freely to offer Christ and Salvation to a few were greater Mercy, but to offer it so freely to every one, that is Wonderfull Mercy; As it is great Mercy for a Prince, to offer Pardon to one or two Traytors, upon the tearmes of accepting Pardon; but to render it to all Traytors on the same free tearmes, is wonderfull Mercy; even as it was wonderfull Riches in Solomon in the 2. Cron. 1. 15. to make Silver at Ierusalem as Stones; that is that any one whatever may have for taking up, if he desires them for so are Stones;) Even thus is the Riches of Gods Mercy, set forth: inasmuch as Christ & Salvation (Things of more worth then Gold & Silver) are to be had by any whoerer, if they accept thereof, that is, Believe in Christ.

2.

Secondly, Because this Inconuageth every one to obey the Gospel, & believe in Christ; inasmuch as Christ is not limited, nor are any sequestred & shut out from having Christ by Believing: Therefore there is good Inconuagement for any one, so for every one, to indeavor to Believe.

And this is a wise Administratiō of God, for, by this meanes, they who live under the Gospel, and yet believe not, are left wholly without excuse, even as that Man Math. 22, 12. speecbles; for it will be cleare (even their owne selves being Judges,) that they missed Mercy, because they cared not for it, but loved other things better, for when it was free to be had by any one, by Receiving & Believing, they would not doe

that; even as the Traytor, who receives not the free and generall Pardon, hath no plea nor excuse left him, when he comes to receive the Sentence; And this seemes to be implied in *Iohn. 3. 19.* The *Condemnation* to them that have heard the *Gospel*, will be this, *That Light came into the World*, (which must be supplied) and might have been had by every one of them if they would have received it, but they would not so much as take it, when they might have had it, *because their deeds were evill*; This freetender of Christ, It discovers the wickednes of their Hearts, the evill Deeds of the (for therefore they will not love, nor receive the light) and leaves them without all Plea, and makes their Destruction to be of themselves, their owne willfull ruine; who doe perish under the Gospel: And as there is this effect.

So also, by this meanes, the Persons (as the *Apostle* speaks *1. Thes. 5. 9.*) are appointed by God to obtaine *Salvatio* by Christ; they are brought on to Beleeve, and so to be saved by Christ; For God, doth not first, shew People that he hath Elec^ted them, and then & thereby perswade & bring them to beleeve, but Election is concealed as a secret thing, and by Gods offering Christ freely to every one to be had by Beleeving His free Offer encourage^th them to labour to Beleeve, and they finding themselves not shut out of Mercy, they labour to Beleeve, and God helpes & gives them the *Gift of Faith*, and so they Beleeving, come to knowe that they are *ordayned to Life Eternall*, *Acts. 13. 48.* This is a wise course & way to bring in the Elec^t, and discourage or hinder none.

Use.

Incon-
tragem-
ent.

USE.

For speciall Incouragement to every one of you To
come

come to Christ & beleewe in Him; I now in Gods Name, as his Messenger & Embassador; *Tender & Offer Christ to every One of You*, on these *Tearmes*, that ye *Come to Him, Receive Him, Beleewe in Him*, and assure you, that so doing, *Ye shall be saved by Him*: I tender Christ to you *All*, onely annexing these Two Cautions least ye should mistake or abuse this *Doctrine*:

Cautions,

First, That none must meddle with Christ, but they who be willing to have him on *His owne Tearmes* Viz: To be Lord & King to them aswell as Preist.

1.

Secondly, Whoever doe get Christ, they are surely *Changed by Him*, and made *New Creatures*,

2.

These being premised; I doe this Day, *Offer Iesus Christ to yee All*, and assure yee He is to be had by you if ye Come to Him, Receive Him, Beleewe in Him; that is, *If ye Entertaine Him*, and *give up your Selves to Him in all his Offices*; upon these *Tearmes*, He may be had by any of you; It is most probable there be Some of You to whome God intends good; where He so freely sends his Gospel; Now let every one hope it is he. And indeavor to make it so; as men doe at a Dole: and let *Heaven Suffer Violence*.

Oh Receive Him then! Give up your Selves to Him in Covenant; Accept Him for your King, Preist, and Prophet; Resolve this Day, The Lord Iesus Christ, shall be my Prophet, I will in all Things labour to be Taught & Guided by Him; And he shall be my King; I will in all Things care to be Ruled by his Lawes: And he shall be my Preist; I will rest on Him for Attonement and Satisfaction to Godwards.

I must addresse my Selve to Two Sorts of People among you.

1. To such of you as are *Willing* that Christ should raigne over you, but dare not, or cannot trust in Him *for your Salvatio*; be ye encouraged, for there is none such but be *wellcome to Christ*, that is all he seekes, to raigne over you, it is all the tearmes he stands on, ye having granted him his owne Conditions, why should ye question his Mercy; This I say to you, 1. that if ye be made willing to give up your Selves to Christ in all things to be guided by him, and cover his Kingly Office in your Soules, and study & seeke for Holynes, And 2. If ye find, that hope of Mercy, makes ye feare to offend, & care to please God in all things, and doth not make you presumptuous, secure & bold to Sinne; Then you may, and should *apply Christ for Mercy*, and expect it from him; And doe it now, Now He is offered to you this Day, as a *Priest to save you, & reconcile God to you*, accept it, in that Office & put your trust in him, Is he not *free for every one* upon these tearmes, and why will you neglect *so free Mercy*? You have sinned against it hitherto, in doubting & questioning of it, Oh now sinne not any longer! but boldly venture thy selfe on Christ; feare not thy Wellcome, or being permitted to apply Christ, the *free generall Pardon is given out*, & sue it forth, whoever layes hold on Christ must be saved: Christ puts this out of doubt: *Iohn. 6. 37. He that comes I will in noe wise send away*; Limitt not, where God hath not limited; doe not shut out thy Selfe, where God hath not shut thee out; doe not inquire whether thou art chosen or no, but looke to the Gospel, in which Christ is freely tendered to every one on the tearmes of beleeving, and labour to beleve; Therefore against all malicious suggestions of Satan, and against all carnall reasonings of thine owne Heart, boldly in-
deavour

deavour to rely on Christs Meritt for thy Justification and so doing thou shalt be saved; Thus reason with your Selfe; Doth God freely offer Christ to save all that entertaine him, and requireth nothing but our accepting him, why then should not I venture my Soule on him, and rest Confident? How can the God of Truth, but be as good as his Word? And if he be so, how can I but obtaine Salvation by Christ; if I trust in Christ? I would beleve a Man whome I thought honest upon his word; and shall I not God, when I have his Word & Oath?

2. I am to speake to another sort of People; Viz: Such of you, *as mind not Christ at all*, or if you doe, yet not so much as to *let him raigne over you*, but are still bent on your Lusts, & your old & former Wayes; Yee are they, who yet mind some thing in the World, to much, and are not willing to entertaine Christ for your King; Be ye now exhorted to receive him, and let him raigne over you; He may be had upon these Tearmes *even by you* (for he is free for every one on these tearmes) therefore entertaine him, let the World & your Lusts goe, and *choose Christ*; Reason thus with your Selves; *Is not the Love of the World enmity to God*; so that *He that is a friend to the World, must be Gods Enemy*? The Things of the World they are but perishing, uncertaine, insufficient Helpers, & Comforters; And as for my Lustes & Wayes, are they not deceitfull, vanishing, & damnable? *Is not the Fruite of every Sinne, Shame*; and the *Wages Death*? must I not leave them, & get Pardon for them, or goe to Hell? Why then shall I prefer the World & Sinne *before Christ*? And (as the Jewes in an other case) choose Barabas a Murderer, and *let Christ goe*? At the Day of Judgment I shall need
Christ;

Christ ; But how can I thinke, *Christ* will owne me hereafter, if I now will not owne him, and let him rule over me? Will he not one Day, bid me depart, and say *He knowes me not*, if I be a *Worker of Iniquity*? Wherefore since *Christ* is so free, that I may receive him as well as any other, so that I will but renounce all my sinfull wayes, and give up my Selfe to Him; I will so doe; Whats the World & my Lusts to *Heaven & Christ*; which thus I may have?

Oh! that ye would be perswaded this Day, to abandon the World & your Sinnes, and *Entertaine Christ for your Lord & King*; Doe it, when as you heare, that if you now accept *Christ*, ye shall be wellcomed; and though hitherto ye have been great Sinners; Yet now if ye abandon your Lusts, and embrace *Christ*; ye shall have him given, and all that is past freely forgiven; Oh! why will ye neglect so great Salvation? Doe not so, but doe this; Receive *Christ*; and now doe it; doe not defer the doing this; But now make this Covenant with *Christ*, even this Day, at this Time: Covenant in your Spirits with *Christ*; that you will accept Him in all his Offices to be yours; and give up your Selves to be his, and rest on him for your Salvation; Now I say doe it, whilst it is called too Day, and defer not; if now you will indeavor to doe it, *Christ* will helpe you forward; Incline to this happy worke, and the ministry of the Gospel shall promote & farther you; It is the Ministry of the Spirit, and not of the Letter; Gods Spirit accompanyes it, both to worke in you a Will to doe thus, and to Helpe them that are willing & doe indeavor it; But if ye shall defer *Christ*; and excuse your not Comming, and put him off, ye can expect no other returne but that, *Luke. 14. 24. For I say unto you,*
that

that none of those men which were bidden shall tast of my Supper: and ye may well feare, it shall fare with you, as with the *Israelites*, who because *They would not accept Gods offer & enter Canaan*, when he tendred it, although a while after, they would have done it, and did indeavor, yet God would never let them come into it: Where Gods Mercy is most free; he is usually most quick & severe; and they that may & will not goe free, are served, as the *Servant that might*, and would not. *Deut. 15. 16, 17.* No after Yeares of Jubile, could free them.

Remarkable is the *Speech of Francis Spira*, (one of whome I told you before) when he languished under the torture of his Conscience, for preferring the World, before Christ: *Oh saith he! that I could but hope in Gods Mercy; Oh! what would I give for one of those sweete Motions of Gods Spirit, to incline me, which I have had before & slighted; A pittifull Case; and yet the like and worie may yours be, if ye neglect or defer to take Christ, now that he is offered to you all; Therefore, if ye have any sence or apprehension of Things Spirituall, Eternall & to Come, If ye have any feare of Hell, or desire of Heaven; If any respect or reverence to God who thus condescends & stoopes low, so as to Offer Christ & Salvation to you, and Invite you to come & take it; Be Exhorted to Come & Beleieve in Iesus Christ.*

But if all this will not move you, then breifly Consider what the Lord saith in his Word; where Christ is offered, and not received; Oh! how fearefull is that Peoples State?

1. They are in a more Speciall desperate subjection to Sinne then others; For *Light is come into the World*, and such Men Loved Darkenes, rather then Light, because their

decades are evil; *Iohn. 3. 19.* Christ, *Who is set for the rising againe of many*, is set also for the fall of others; *Luke. 2. 34. 35.* And for a signe which shall be spoken against, that the thoughts of many Hearts may be revealed; And heerein the Iniquity of Sinne is discovered.

2. They must Perish; you heard before, how they that were *I*nviited, and Came not, should not tast of the Supper, Therefore *2. Thes. 1. 7. 8.* The Lord Iesus shall be revealed from Heaven, with his mighty Angells, in flaming Fire, to take Vengeance; But on whome? On them that knowe not God, and Obey not the Gospel of our Lord Iesus Christ. And the same Apostle tells us, *If the Gospel be hid, it is to them that perish 2. Cor. 4. 3.* Such shall call for Christ & Mercy, as *Pro. 1. 24. &c.* but shall be answered, *Him ye would not have*; Such shall have in them as much feare of Christ, as of God, and as much danger from Christ, as from God; For Christ will be Wroth, and will certainly Have those his Enemyes, which would not that he should raigne over them, brought, & slaine, before Him, *Luke. 19. 27.* Christ the Lambe, will be wroth, and such shall be the day of his wrath, so great, & terrible, as that men shall say, who shall be able to stand? & therefore unbelievers of all rankes, Kings, Great men of the Earth, Rich men, and the Cheife Captaines, Such as now dare looke Death in the Face, shall then Call to the Mountaines & Rockes to fall on them, to cover them from that Wrath, *Revel. 6. 15. 16. 17.* And how can Such want ruine, When the Gospel shall Iudge them; as Christ tells you it shall doe those who heare it and doe not beleeve, *Iohn. 12. 47. 48.* The Word that I have spoken, the same shall Iudge them at the Last Day:

And Such shall not onely perish, but Perish worse then others; The Gospel is a Saviour of Death unto Death to them,

2. Cor. 2. 23. 16. They are dead already, but shall dye worse; They are fallen in *Adam*, but shall fall faster *Luke. 2. 34.* Therefore that Place is very Considerable, *Math. 10. 12. to 16.* And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace returne to you. And whosoever shall not receive you, nor heare your wordes: when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom & Gomorrha in the day of Judgement, then for that Citie.

Thus much for the third Thing in the Text; VIZ: the Persons that may use these Meanes, and so obtaine Christ: Now the Last follows.

THE FOURTH & Last THING in the Text is *The 4.* the MOTIVE by which People are perswaded to use *Thing in* this Meanes, and so get Christ, *This Bread of Life*, The *the Text.* *All sufficient Remedy of Mans Misery*: That is taken from the great Benefite that by so doing, will redound to the: As appears by these Wordes; *Shall never Hunger, Shall never Thirst*; Whoever Comes to Christ, or Believes in Christ shall never Hunger nor Thirst: As Bread alayes Hunger; So doth this Bread; This Christ; And that in a better manner then Bread doth; For, 1. Bread alayes Hunger & not Thirst; But Christ alayes Hunger & Thirst, more appetites then Bread doth. 2. Bread alayes but for a while, Christ alayes for ever; Paralell to this latter is that *John. 4. 13, 14.* Whosoever drinketh of this Water, shall thirst againe; But whosoever drinketh of the Water that I shall give him, shall never thirst: Where the Comparison is made, and Christ in this Respect, is preferred.

For the understanding this; Yee must knowe, that although in some regard (as ye shall see heereafter) this may be taken Litterally, & in some regard of the Body; that they that *Beleeve in Christ*, shall never hunger nor thirst; Yet Cheifly this is to be taken *Metaphorically*, & so largely, and so including the Litterall & Corporall Sence, and the meaning is this:

That all their Wants shall be *supplied*, & all Desires *alayed & satisfied*; But this is exprest by not hungering & thirsting, because of following the Metaphors of Bread & Water, by which Christ is exprest: Hungering & Thirsting, are painfull Desires of some necessary good Thing thats wanting, the one of Meate, the other of Drinke, for the good of the Body; Now every Person having a reasonable & immortall Soule; hath many & great Desires, which be as so many Hungerings & Thirstings; Now by *Christ*, all these Desires shall be alayed, by supplying all his Wants; and *Christ* is had by *Beleeving*; This is the *Meaning*: The *Doctrine* arising hence is.

Doctrine.

DOCTRINE.

Whoever Beleeves in CHRIST, shall have all his WANTS supplied, and so, all his DESIRES alayed; and his SOVLE fully satisfied.

He shall be sent away with a *Compleate Satisfaction*, as the hungry Man when he is filled with Meate, or the thirsty Man with Drinke.

The *Point* is plaine & expresse in the Text; If there were no other Prooves, we might build our *Faith* on it: But there are Divers

This was *Prophesied* off, under the same *Metaphors*; *Isay. 49. 9. 10. That thou maist say to the Prisoners, goe forth;*

so the that are in darknes show your selves; they shall feede in the wayes, & their pastures shall be in all high places; they shall not hunger nor thirst, neither shall the Heate nor Sunne smite the: for he that hath mercy on the, shall lead them, even by the springs of Waters shall he guide them. To which Christ hath reference; *Revel. 7. 16. 17. They shall hunger no more, neither thirst any more &c.* And is in expresse wordes promised, *Ier. 31. 14. 25. And I will satiate the soules of the Preists with fatnes, and my people shall be satisfied with goodnes, saith the Lord; And Verle. 25. I have satiated the weary soule, & I have replenished every sorrowfull soule; And so Ier. 50. 19. I will bring Israell againe to his Habitation, and he shall feede on Carmel & Bashan, and his soule shall be satisfied upō mount Ephraim & Gilead.* And therefore, it is affirmed, as made good by, & in Christ; *Luke. 1. 53. He hath filled the hungry with good things; therefore Psal. 34. 8. 9. 10. The Beleever (who is after exprest by the effects of Faith) fearing & seeking God; is said to be Blessed, and why? because He shall want no good; for that is Blessednes: Thus much is also inplyed in Isa. 55. 1. 2. 3. by Beleeving in Christ, (which is ment there by Comming Buying &c.) they shall come to injoy all good things, that berequisite to their wellfare, and so Consequently shall have All desires alayed: Therefore it is, that as all our Desires are in the Text exprest by Hungering & Thirsting, so Christ is exprest by a Feast in Scripture and tipified by the Manna & Rocke, that yeilded Rivers of Water in the Wildernes; to shew, that as by comming to a rich & full Feast, there is a supply, of all the wants, & an alaye, of all the desires, of an hungry & thirsty Man; So by Beleeving in Christ, all the Wants of People are supplied, and all their Desires alayed: Therefore, *Math. 5. 6. They which Hunger be Blessed, because they**

they shall be Satisfied, If not Satisfied, they be not Blessed.

REASONS.

Reasons.

I.

The Reason is grounded upon a two fold Proposition:
First, That *Beleeving possesseth a Man of Christ*: He that Beleeves in Christ, hath Christ, and is one with Christ; Therefore, (as ye heard before) *Beleeving* is compared to a Marrying, and to an Ingrafting into Christ: That looke as a Woman married to a Man, injoyeth him as her owne; and a Science grafted, injoyeth & possesseth the Tree for its owne; So, *Who ever beleeveeth in Christ*: injoyeth & Possesseth Christ for their owne: Christ is the Gift of God *Iohn 4. 12.* and Faith is a receiving of this Gift *Iohn. 1. 12.* Now as a Man that hath received a gift doth possesse & injoye it as his owne, So *Belevers* receive Christ given of God, and so injoye & possesse him as their owne, Faith makes us the House of Christ; Christ dwells in the Heart by Faith, *Eph. 3. 17.* even as a man dwelleth in his House, and so he hath Possession of the House; So have *Belevers of Christ*: Hence when *Thomas beleeved*; he saith *my Lord, my God*; Therefore *David Psal 144. 1. 2.* Challengeth God to be his, and why? *He trusts in Him*; in the end of the Verse. So that *Beleeving possesseth a Man of Christ*.

2.

Secondly as *Beleeving possesseth of Christ*, & makes him to be ours: So the *Having Christ* makes God to be ours; Christ brings to the Fruition & enjoying of God; which may be gathered from his very Name; which is *Emanuel*, that is, *God with us Math. 1. 23*, which not onely implyes, that in him God is come in our Nature, because he that is God tooke our Nature into Personall Union, but also that in & by Him God is injoyed by us, even by so many as have Christ; For by Christ, all is removed,

removed, that kept us from God, and all is supplied that may bring us to God, and make us injoy God; The Sufferings, Obedience, & Intercession of Christ; appease Gods Wrath, & satisfie Gods Justice, and soe brings the Person into full Favour with God, *Math. 3. 17.* he saith not with whome, but *in whome I am well pleased*; And the Spirit & Holynes of Christ, workes out Corruption, & workes in Holynes; and so there is brought about a Communion with God, & Fruition of God, and so *God walkes in them*, and is their Father and God, they his Children & People, *2. Cor. 6.* latter end. And so in *Eph. 2. 13.* Having by Faith got Christ to be theirs, though before they were affarr off, yet now are made neere; and so in the *19. Verse.* *You are no more strangers & foreigners, but Citizens with the Saints & of the household of God*: Hence is that *Rom. 5. 11.* *Not onely so, but we also joy in God through our Lord Iesus Christ by whom we have now received the atonement*; there is Joy in God through Christ, therefore by Christ God is enjoyed; Now, where God is enjoyed; *All wants must be supplied, and All desires allayed*; For God is an Infinite Goodnes, therefore, they can want nothing, that have him; As they cannot want Light that have the Sunn, or Water that have the Ocean, because there is a sufficiency of Light in the Sunn, & of Water in the Ocean:

Now *God is Allsufficiēt, Gen 17. 1.* This God hath clearly proved, by his Workes of Creatiō & Providence, He of Nothing made severall Things; and filled them all full; He gave Perfection to every Creature at first, so that it lacked nothing, and to the whole Creation; that is ment by *seeing it was good & very good*, that is every Part was perfect, lacking nothing, and the Whole was very Complicate & Full; He that filled the whole
World

World that it lacked nothing, Cannot he fill Mans desires? And so by his Providence he fills & satisfies; as *Psal.* 107. 9, & 145. 16. And he had not made all Man-kind to seeke him, (as he did, *Acts.* 17. 26. 27.) if he could not satisfie them; for then he had made sothing in vaine; all the infinite desires that are in Man-kind, after a cheife Good; by injoying which they may be happy, as they shew there is a God, so they teach that, that God can fully satisfie them all; and this is expresse; *Psal.* 16. & last. *Fullnes of Ioy, Ioy;* therefore *Fructio & Satisfaction of Desire, else noe Ioy; and full Ioy;* therefore there is *supply of all Wants*, and *alaye of all Desires*; God himselte is satisfied in himselte, else he were not God, and being able to satisfie himselte, who is an Infinite being, he can much more satisfie Man that is but of a finite being; Since therefore *Christ* brings us into *Gods Presence* as *Eph.* 3. 12. *By him we have accesse*, that is he is *Gods Emisary*, sent from God to bring Beleevers into Gods Preience & so to injoy God (as the word signifies in Greeke) it must needs followe; That *Every one that injoyeth Christ*, must be *Satisfied*, and have *All desires alayed*; Because with *Christ, God is had*, and so *All fulnes*.

In what respects, or how a Beleever never hūgers nor thirsts.

For the better clearing this *Point*; Consider we in *What Respects*, or *How* this can be true; That the *Beleever never hūgers nor thirsts*.

It is true, in some degree in this *Life*; and fully & compleately in the *Life to Come*.

First in this *Life*, it is true, in some degree; That he that *Beleeves in Christ*, hath all his wants *supplied*, & so all his desires *alayed*; And that in a *Three-fold Respect*.

1. In respect of *Sinne*; He that beleeves in *Christ*, shall

shall not hunger nor thirst *after Sinne*. This is the greatest Hunger & Thirst of an Unbeliever; Therefore *Sinnes* are called *Lusts*, because they are the appetites & desires of Unbelievers; The Unbeliever, as truly wants & desires after, the *Commission of Sinne*, some or other, according as he is carried by Constitution, Condition, Custome, Company, or Tentation, as the hungry or thirsty Man doth after Meate, or Drinke, *Pro. 4. 16. They sleepe not except they have done mischance*; therefore it is, that they are so eager, *upon Sinne*, *Pro. 1. 16. Their feet run to evill*; so *1. Pet. 4. 4.* For there is a Nature in every Unbeliever; that is satisfied & upheld by committing *Sinne*, as our Nature is by Eating and Drinking, therefore *It lusts, after evill*; *James. 4. 5.* But now, *He that Beleeves in Christ*; is not thus to *Sinne*; The *Body of Sinne* is destroyed in him, *Rom. 6. 6.* therefore, he serves not, and so seekes not *Sinne*; For he is said to be *Dead to Sinne Verse. 7.* therefore he desires not after *Sinne*; Hence, *Rom. 8. 5. The Believer* (who is described by his inseperable Property to be after the Spirit) *minds the Things of the Spirit*, that is, and not *the Things of the Flesh*; The Unbeliever minds fleshly things; as a Woman that is with Child her eyes are still on it if it be present, or else her Phant^y runs after it; But the Believer, lives the *Life of Christ*; and hath *Christ dwelling in him*, therefore he must doe as *Christ did*; that is, *not desire Sinning*, but to suppress it as *1. John. 3. 8.* and *Verse. 9.* *He is made partaker of the seede of God*, therefore *cannot sinne*; that is, so farr as he is partaker of that, there is a *Nature in every Believer*; which is *contrary to Sinne*, *He partakes of the Divine Nature 2. Pet. 1. 4.* therefore wants not, nor seekes any satisfaction by *Sinne*; but the *Contrary*; He lusts after *Holynes* (as in the former Place is said,

minds the things of the Spirit ; & lusts against Sinne ; as Gal. 5. 17. for it makes the Soule see misery, in the Sinnes it desired; and that happynes it sought in Sinne, to see it & seeke it in God & Holynes : Now in respect of this the Doctrine is true ; That in every Believer there is no Hunger ; because the Nature is destroyed and so the appetite : Indeede there is an old Nature remaining in part in the Believer, & shall be in him as long as he lives, and that desires after Sinne ; which is ment by the Flesh its lusting against the Spirit, Gal. 5. 17 but there is another Nature which is in him, that doth not lust, in which regard he is said not to desire Sinne ; So that the alay of these desires, is but in part & some degree in this Life . As this is true in Respect of Sinne ; So is it true :

2. *In Respect of the lawfull things of this World ; as Life and things tending there to , Pleasures , Honours , Profits , &c. He that beleeves in Christ, shall not hunger & thirst after these , As is cleare in Zacchews ; who so thirsted after Riches , that he defrauded , oppressed , withheld unjustly ; yet having beleeved in Christ ; he gives away halfe to the Poore ; and tenders to restore foure-fold to all that he had wronged , Luke. 19. 8. Therefore the Believers Acts. 2. 44. 45. sold their Goods & Lands, & committed them to the Apostles dispose in good uses, Thus Gal. 6. 14. The World is crucified to me, (saith Paul) and so not coveted nor desired, as a withered flower is not ; therefore Paul had all appetite to this Lyfes Content alayed ; onely for some spiriual respects, Viz. the Churches good, he desired to abyde in this Life Phill. 1. 23. 24. for all his overweaning opiniōs of their excellēcy, are rectified, and he is made see , the Emptines, Uncertainty , Insufficiency of them ; that he cannot much regard them, 2. Cor, 5. 16. Knowe (that is esteeme and*

and regard) *no man after the flesh*, that is in regard of Carnall Excellencies, and he sees so much Satisfaction and Excellency in God, that he cannot much desire them, as He cannot the Candle light, that hath the Sunns light. As *Peter* by the *Glory of Christs Transfiguration*, was taken off from the Contents in the World, and therefore desired to stay in the Mount with *Christ*, therefore, *1. Tim. 6. 6. Godlynes with Content*, (with *Self-sufficiency* as the word is) is great gaine; there is a *Self-sufficiency* in *Gainnes*, and therefore there is a moderation in desires to all outward things, for he knowes they be not of much concernment *Luke. 12. 15.* & he knowes that they are not gott by our caring for them, but rather by our not caring; But *God caret & gives sufficient*, Verse 25. 30. *Indeede Beleevers* have & may have some desires after the; *Christ* teacheth us to pray *Give us this Day our dayly Bread*; But it is nothing such as it is in *Unbeleevers*, Its not the Principall & Cheife Good: But as the baite & refreshment at an Inn, which one that travailes to an other Place, takes for his necessary refreshment, therefore *Beleevers* are exprest by *Their leaving their Country and not returning when they might*, *Heb. 11. 13. 10 17.* This *Alaye of Hunger*, comes from the former, for the same Nature that had appetite to Sinne, sent forth inordinate appetites to the things of this World: which Nature being destroyed the Desire ceaseth. As it is true in these Respects, So:

3. In Respect of *Grace & true Happynes*: The *Beleever in Christ*, in this Life, *shall not hunger nor thirst after Grace, & true Happynes*: For the understanding this, Ye must knowe that none doe so desire *Grace & true Happynes*, as the *Beleever* doth, *1. Pet. 2. 2. 3.* and he never desired it before he beleeved; so much as he doth after;

as is cleare in *David*, so in *Paul* who had *strōg earnest Thirsts* after *Grace*, as appears by those expressions he useth, *I beate downe my Body: I so run that I may attaine &c.* And this *God* would have us doe; he hath Commanded to followe or hunt after *Righteousnes &c.* But the *Beleever* is said not to hunger & thirst after it; In these *Four* Regards.

First, Because *He that beleeves in Christ*, shall never finally or totally loose *Grace & true Happynes* Viz: *Gods Favour, Image, & Fellowship* which he hath got by *Christ*; These things shall be in him as a *Spring* living & springing up for ever, *Iohn. 4. 14.* and not as a *Pond* which may in tyme be quite dried up: and so the *Beleever* shall never hunger & thirst after these things, as we doe after Meate & Drinke, who though we have had it, yet over a while, are as destitute of it, and as fully want it as ever we did.

This *Not hungering*, excludes not every desire, but such an one, as springs from a totall want of *Grace*; That this is true of the *Beleever*, is most cleare in *Scripture*, by many Places Viz: *Psal. 89. 33.* *Newerthelesse my loving kindnes will I not utterly take from him; nor suffer my faythfullnes to faile.* Some may say this is ment of *David* for the *Crowne*; that his *Seede* should never be wholly stript of it for ever: true; but not onely so, for *Esay. 55. 3.* every *Beleever* is promised *The sure Mercyes of David. Ier. 31. 3.* *I have loved thee with an everlasting Love: Rō. 11. 29.* *The Gifts*, that is the gift of faith, & so of *Christ* with faith; & the *Calling*, that is, *Vocation*, and so the drawing to believe; is without repentance; that is on *Gods* part: Where *God* hath begun a good worke he will perfect it, *Phill. 1. 6.*

Secondly, *He that Beleeves in Christ*, may in this respect be said not to hunger after *Grace*, Because he possesses, and hath in himselfe, and of his owne, that which

is abundantly able, to supply all his wants, & satisfie all his desires; there is a *spring in him* *Iohn. 4. 14.* however he may stand in neede of Grace, yet he hath as his owne, what may give a full supply; and all his desires are *virtually satisfied*, in that he cannot desire, what, he hath not to satisfie; He hath Two Store-houses, First *Christ*, in whome are bid all the treasures of *Wisdom & Knowledge*, *Coll. 2. 3.* and in whome dwelleth the fullnes of the God-head *bodily Verse. 9.* And Secondly he hath *All the Promises*, wherein there is *All fullnes*, and wherein God hath given him. *All things that pertaine to life & godlines* *2. Pet. 1. 3. 4.* He is said to have *Rivers in him*, *Iohn. 7. 37.* that is a continuall Streame of Satisfaction, able to fill up all wants; He cannot be said to hunger because he hath that in him, which is able to alay his hunger; and when ever he will, he may take what ever his Soule can desire. as *Paul Rom. 7. 24. had desires*, which he presently *satisfies himselfe in Verse. 25.* and gives thanks to God; And that there is ever a supply, appears in this; that in his very want & desire, there is some Content, and stay to his Soule, therefore there is some supply.

Thirdly. They are said not to hunger, because there is a Fullnes, *Via*, not *Patria*, such a Fullnes, as suites their present Condition; a *Comparative*, though not an absolute fullnes; Therefore the Saintes speake of a Fullnes *Psal. 36. 8. 9. They shall be abundantly satisfied with the fatnes of thy house*, and *Psal. 63. 5. My Soule shall be satisfied. as with marrow & fatnes*; Such a fullnes, & satisfieing, as they are capable of in this Life; For instance, a Child may be said to be a lusty strong Child, whose strength is nothing, in respect of the strength of a Man, to which he may after attaine; So *Beleevers*,

have Satisfaction futeable to their Condition, proportionable to the State wherein they are, a fullnes of Grace in regard of parts, though not of degrees, a Satisfaction according to their Capacity, though not so absolute, as they shall one Day be capable of.

Fourthly, They are fully satisfied in this Life. Because they have *All Things actually in Christ*, and really by Faith; whoever *Believes in Christ*, hath all things actually in him: *Coll. 2. 10. They are Complete in him.* There is in *Christ* a Fullnes of *Grace & Glory*, and *All* that is in *Christ* is theirs, and they have it in him; *He being full*, they may truly be said *to be full*: Christ not hungering and thirsting, they may truly be said not to hunger or thirst; Christ being fully satisfied, they are said to be fully satisfied; For Christ stands in their stead, and possesseth all things in their name & right; Christ was their Substitute, and that which is done to him, may be truly said, to be done to them; as a Man who hath his debt fully payed to his Substitute, though he receive it not by his owne hand, yet may truly acknowledge satisfaction, because the other is his Receiver on his behalfe; So *Believers* may be said, to have for the supply of all their wants; because *Christ* hath received a fullnes, that they out of his fullnes, may receive a full supply.

And further, as they have actually a compleate fullnes in Christ, Soe they have really *that fullnes* by Faith; In Christ, *He that believes, hath everlasting Life*; *Iohn. 3. 16. 36. everlasting life*, admits not of hunger & thirst, *having compleate satisfaction*; so *faith brings in really a supply of all*; as God hath all things to come, *present*, by real of his *Infinities & Eternity*; so hath a believer by faith, *which is the evidence of things not scene*, *Heb. 11. 1. as Abraham had Christ's day present*

presents to him; And they are growing up to Perfection dayly; as the Child increaseth dayly; for by Vertue of their Union to Christ. they receive of His fullnes, in the use of the Meares; John. 1. 16. growing up by the Ordinances towards Perfection; not onely a perfection of Parts (for that is at first received) but of Degrees, Eph. 4. 12. 13. As the Branch from the Roote, sucks more & more Sapp, or the Child from the Nurse, or Body frō the Head & Stomack by which it growes up to full Stature; so that they be going to that Fullnes, which is in Heaven; wherein all desires shall be satisfied.

In these *Respects* it is true in this Life; in some measure & degree.

Secondly in the *Life to Come*, it is *Perfectly & Completely true*; Every *Believer* then shall have *All wants supplied, all desires alayed*: All the abundance of Good that the Soule is capable off, shall be there, *fully supplied*; and so, all desires must cease when there is a *full Fruition*; Therefore it is called *joy*, *Math. 25. 21.* because it is a full fruition of all desirable Good, and they be said to enter into it; to shew that it is so full & large that it cannot enter the, *but they enter it, & so they are every way filled with it*: As the Sea cannot be Cōtayned in a smalle Uessell which may enter into it & be filled as full as it can hold, yea swallowed up of it; so shall they be fully supplied, and have more then they neede or can receive, and he that enters into an infinite Satisfaction, must needs have his finite Appetite fully satisfied; as *Psal. 17. last. When I awake* (that is, am raised up out of the Dust, at the last Day, for Death is called a Sleepe, and so *Resurrection an awaking*) *I shall be satisfied*, therefore, no Hunger, no Thirst; and it must be so, because of that where with we be satisfied; Viz: Gods
Likenes,

Likenes, that is ; *God Him-selfe & his Glory ; Gods Face* (as in the former words) *it shall be veiwed ;* that is , there shall be a full & cleare fruition of God, *1. Cor. 13. 12. Then I shall see Face to Face , and know even as also I am knowne :* Therefore if God can give full Satisfaction, it shall then be had ; for then shall that fully be made good, *Eph. 3. 19. That ye might be filled with the fullnes of God ; All the fullnes of God,* so far as ye are capable : If therefore there be enough in God , there then shall be enough : Thus, in the *Life to Come* , He that *beleeves in Christ* , shall have all wants *supplied* , & all desires *alayed* ; because he shall fully & perfectly injoy God , and so perfect Happynes : Then all desires to Sinne , shall be perfectly quelled , (for that all Sinne shall be completely purged out) Then all neede & desire of the Creature in this World , shall be quite removed ; because God shall be in stead of all , as the Sunn is in stead of a Candle , and the Ocean in stead of a Dropp *1. Cor. 15. 28. God shall be All in All ; Meate , Drinke , Clothing , Honour , Wealth , Pleasure , Freinds , and All , Mark. 21. 25. Then all desires after Grace , shall be fully satisfied ;* because there shall be a *Perfection of all Grace* , in regard of measures & degrees , so much *Grace* shall be injoyed , as is desired , or needed : Thus he that *Beleeves in Christ* , shall never hunger nor thirst ; because God begins to *alaye his desires* so soone as he *beleeves* , and never leaves till He hath brought him to the full Fruition of all desirable Good in the Heavens,

Vses.

U S E S.

1. For Instruction & Comfort to all that truly be-
struction & leerve in Christ (What it is truly to Beleeve ? I opened in
Comfort. opening the Second Doctrine ; where I shewed, It is not a
groundles

groundles & slight Conceite that *Christ dyed for us*; but an *entertayning & receiuing Christ in all his Offices a full resigning ones Selfe to Him*; *Covenanting to be ordered & guided by Him in all Things*) to such heere is *Instruction & Comfort*; and that, In these Two Perticulers.

Comfort
for Beleevers
in two
perticulers

I. First, *You that beleeve in Christ*; shall never totally or finally fall away from *God & Grace*, so as wholly, or for ever to loose *them*; (a Comfortable Point in these dangerous seducing & declining Tymes) For he that once beleeves in Christ; saith *Christ* in my Text, *shall never hunger nor thirst*; that is, shall never be wholly without *God & Grace, Christ & Happyne*s, (as ye have heard in opening of the Point) Therefore, whatever appearances there may be, through the Subtilty of carnall Reason & Satans Suggestions, *Be thou assured*, that having once *beleeved in Christ*, thou shalt never be wholly *destitute* of God & Grace; for then thou must hunger & thirst; which *Christ saith*, shall never be:

Neither is that of weight against this *Comfortable Truth* that Some object: So long as *one beleevesth* he shall never loose wholly *God & Grace*; But one that *beleevesth* may loose his Faith; and then loose *God & Grace* wholly: This I say; is of no weight; For, though one may loose the use of Faith for some tyme; Yet *None that Beleeve*, can ever wholly loose Faith, nor any other saving Grace, as hath been shewed in the opening of this Point; and so as, he can never wholly loose Faith, so neither can he ever loose Christ or Grace; If the *Covenant* did run thus; That he that beleeves, so long as he beleeves, shall never fall away; But yet he might loose all Beleeving, and so fall away; then were not that true; *Isay. 55. 3.* For with *Every Beleever* God makes an *Everlasting Covenant*; Even the *Sure Mercyes of David*;

Now how were the Covenant *Everlasting*, or the *Mercy Sure*; if that he might *wholy* loose Faith, and so loose God, & all Grace? Surely that *Place* expressly teacheth That when any one *Beleeveth*; God makes with him a *Covenant*, that shall *Last for Ever*; and bestowes on him *Mercy*, that is *Sure*; and therefore he cannot be disappointed; *He that once beleeves must be for ever Gods*, and never so fall as to *misse Heaven*; For *Christ hath prayed for All that beleeve*, that *They should be with him*, & see his *Glory*, *Iohn. 17. 20. 24.*

The *Sonnes of God* (and so is every one that *Beleeveth*, *Iohn. 1. 12.*) must be *Like Christ*, when He appears at the *Last Day*, *1. Iohn. 3. 1. 2.* Therefore, *He that beleeveth*, must be *saved*, and can never *wholy* loose God or Grace; And therefore it is, that *He that once Beleeves* can never *wholy* loose his *Faith*, because to the end He may never loose God or Grace, God preserves *Faith* in him, and by that *Faith* preserves him in *Grace & Favour* with God, till he come to inherit *Glory*, *1. Pet. 1. 4. 5.* Who are kept by the *Power of God* through *Faith*. &c.

2. Secondly, *You that beleeve in Christ*, shall have *All your desires alayed*, *All your wants supplied*, & your *Soules satisfied fully* in this *Life*: 1. Your *sinfull desires* to *Sinne*, & the *Worlds Vanities*; these shall be alayed, by removing the *Cause* of them; *Viz*: *Originall Corruption*, the *Vanity* of your *Minds & Hearts*: Your *Soules* shall be purged from those ill *Humors*, which make you *Hunger* after this *Trash*; and shall be put in right frame, and you made to *Hunger* after *good & wholesome Things*; *Viz*: *Gods Favour & Holynes*, *Gall. 5. 24.* & *Chap. 6. 14.* Examine your *Selves* well, and ye shall find, that ye doe not so *hunger* after these *Things* as ye did, and be ye sure that ye shall doe it *lesse & lesse*, till at last

last, ye shall be quite freed from that vaine Desire: For those many Exhortations in Scripture, to Mortifie those Affections, and to Lay them downe; as Eph 4. 22, 23, 24. & Col. 3. 2, 5. doe include Promises (upon your indeavor) that it shall be done; as may be gathered from Rom. 6. 12, 14. where God promiset^h that I shall be, which he exhorts to: Yea Gods Exhortations to Believers; are as his Word in Creation was, *Operative*. and working that which he Calls for, and Commands to be: Therefore doeve but Exercise your Faith, and use the *Meanes* God hath appointed, and you shall have your sinfull & troublesome Desires *alayed*.

2. So alio, *Your good & comendable Desires after Grace & Holynes*; Those shall be satisfied; Christ will fill you as full as ye can desire, or containe; Allready, ye have in you, the Store-house & Treasury of all Grace, the Spring is in you; *Christ*, in whome is all you neede; and therefore it is in him, that you may have it; He is yours, and from him ye may have whatever you neede doe but let downe the *Bucket of Faith* and drawe what *Water* ye desire; He will never with-hold any Grace yee thirst after, if ye trust in him, and use the meanes, *Psal. 81. 10* He will fill the Mouth that is opened, and according to your hope in him, will he doe to you, he may defer you a while, to try the strength of your Desire, and of your Faith; but he will not with-hold ever, but *satisfie your Desire*; Yea, he cannot with-hold; for what you seeke by Faith in Him, and in the use of His meanes, he must give you, His Promise & Office doe tie him to it; for He is your Spring of Grace to satisfie your thirsty Soules: And as a Mans owne Spring cannot with-hold Water from him, when he comes to it, no more can Christ.

Some wants ye shall have so long as ye live heere;

but yet there shall be a satisfieing, & filling up, though not filled up; as the Child is growing, though not fully growen, till he comes to Age; And ye shall have that fullnes, & satisfaction; that is needfull & requisite for this Life, so much ye shall have: Therefore be Comforted; and sinke not under the sence of your wants; It is good to be sensible of *spirituall wants*, so as to seeke for supply; but it is folly & unbeleeve, to be discouraged under them, since that ye have in hand & doe possesse as your owne, that which is able & ready to supply them all, if you use the meanes, Viz: *Christ & the Promises*; Would not one thinke them Fooles, that complaine of Thirst, and had a Spring of there owne, at their Doore?

Yea farther Consider; that ye have *actually all Fullnes*; Viz: *In Christ & the Promises*; there is *All Fullnes*, what can you desire that is not there? and it is all yours; So that in your Substitute, Treasury, Store-house, Wardroope, there is *actually* all that you neede or desire, and it is all yours; *For all is yours* (as ye heard before) 1. Cor. 3. 21. and therefore the *Apostle* speakes of *Beleevers as possessing all things* 2. Cor. 6 10. & 1am. 2. 5. styles the *rich in faith*; that is not ment of abundance of Faith, (as sometime the word is taken) but that by Faith they be *Rich*; So that every one that *Beleeveth* is *Rich* by *Beleeving*; therefore posselt of abundance (else none are called Rich) for the present enjoying all that is needfull; and *Heires of a Kingdome*; for in the *Life to come* ye shall have a Satisfaction of all your Desires. There ye shall have an *absolute Fullnes*; all sinfull & worldly Desires shall be quite extinguish; all *Holynes & Happynes* shall be perfectly administred; there is nothing necessary or desirable for *your Happynes*, but ye shall enjoy

Calvin on
this Scrip-
ture saith
well:

Sieges nō
habes fidem,
Si habes fidē
non eges.

enjoy it *actually* in the *highest Degree*; ye shall have your Wills to the full, no Want or Crosse in any Desire. God will say to you, as *Herod to Herodias her Daughter Marke. 6. 22. 23.* and better; not onely aske what you will to the *Halfe of the Kingdome*, but to the *Whole*, and it shall be granted you; Whatever *Christ, Heaven, God* can give, to fill you, you shall have so, far as you can receive. In a Word *Ye shall be as Christ is 1. Iohn. 3. 2.* So that if *Christ is full, Ye shall be full*; Wherefore be ye *Comforted* with these Things.

3. USE.

2. Vse.

For Tryall; Ye may by this try, whether ye *Believe* or For Tryall no: If yee *Believe*: ye doe *not hunger & thirst*: Thou that art *not thus alayed* in thy Desires: Thou either dost *not Believe*; Or dost *not exercise & use Faith*; Or *Christ saith not true*: Yet that have gaping wide Desires after Sinne, that feed on Sinne as an hungry Man; and drinke downe Iniquity as Water; ye doe not beleeve: Ye that as fully admire, seeke, & delight in the Things of this World, as ye did formerly, and hunger & thirst chiefly after them, *Ye Beleeve not*: If your Desires, goe out constantly, in an inordinate Way, to any of these Worlds Contents; Its a *Signe* you have *not Faith*.

Hence also a *Discovery* may be made; Both concerning the *Measure*, and *Exercise of Faith*; The stronger your *Faith is*, the lesse is your hunger after the World and Sinne &c. and according as you *exercise Faith*, will be the alaye of your desires after such things; You want the exercise of *Faith*, who cannot supply your wants, as you feele them; For *Faith if exercised* will draw from *Christ* and the *Promises* such a fullnes as is convenient for this Life; It will shew you a *Compleat fullnes in Christ*.

as your owne; And where this is not, there Faith is weak, or not exercised as it ought to be.

3. Use.

3. Use.

For Exhortation.

Shall befor Exhortation to Believe, Because of the Benefit that comes by it, This is Christ in this Place. And this Use belongs, First to such of you, as yet never Believed: Secondly to such as have, and doe in some measure Believe.

1. To Unbelievers.

First to you that yet never Believed; That is never entertained Christ in all his Offices, and never gave up your Selves to whole Christ, as to your King, Preist, & Prophet; But the most ye have done, is in a Generall manner to phansy Christ dyed for you, and you shall be saved by him; which is not true Faith, as ye heard before: You therefore that yet never rightly believed; be ye perswaded to doe it, and that above all things: For why! what can doe you so much good as this? Is there any Thing in the World, can satisfie all your Desires? Sinne doth not; Sinning alayes the Desire of Sinne, no otherwise, then casting on Oyle doth alaye the Fire, it increaseth it; the more ye sinne, the more ye desire to sinne: It is like the administring Wine in a Droply, Riches satisfie not, *Ezekiell. 7. 19. Eccl. 5. 10. He that loveth Silver shall not be satisfied with Silver, nor he that loveth abundance, with increase, he spake it that had fully tryed it, and therefore the more to be regarded, And as it holdeth in Riches, So likewise in Honour, Pleasure, or any Thing else, ye seeke after, and neglect Believing.*

That which is reported of Alexander, is to be found in every ones Heart, which a Philosopher discovered in him, by this Question to him, When thou hast Conquered Greece what

what wilt thou doe? He answered, I will Conquer Asia and the whole World; *When that is done what wilt thou doe?* I will (saith he) wish for another World to Conquer; thus unsatisfied was he by all his Honour: And thus is it with Men, both for Honour, Pleasure &c.

Our Soules are made to enjoy God, therefore Covet an Infinite & Eternall Good; which is ment by that *Groping after God, Acts. 17. 27.* Not that they seeke God as God, for so, that is true, *Rom. 3. 11. There is none seeketh after God*, but in that they seeke blindly after an Infinite & Eternall Good (which onely is God, though they thinke not so) they be said to *gripe or feeble after God* and therefore rest unsatisfied, in any finite or mortall good, reall or seeming: Our Soules are like the gaping Earth, full of Chinckes, and great Crannyes, which nothing in the World can fill & satisfie, but the Ocean or Showers of Heaven, *God Him selfe*; hence is that restlesnes that is in all Hearts: Whatever they have, even in this fence, they are tossed up & downe, as the Sea, and not quiet: For so long as the Soule is in Desire, it is in a restlesnes, & troublesome Motion. And hence it is there be *such shiftings* frō one thing to another, frō Covetousnes to Prodigallity &c. (though ye never have the witt to shift from the Creature to God, for then ye would be satisfied) because in nothing ye be satisfied: yea, and God oft lets you have your Desires, so much Wealth, Pleasure, or Honour, as ye seeke, and yet ye be not satisfied, that so ye may knowe, there is nothing can satisfie but God.

And this I assure you, if ye Beleewe not, (Marke it, for ye shall one Day remember, ye were told of it) ye shall ever hunger & thirst, and never be satisfied, and that is a great Misery: as *He that beleeves shall never, so you*

you that beleeve not, shall ever hunger & want, and never get Satisfaction, *Pro. 13. 25.* Therefore such a Condition is discribed in *Scripture* by them that labour in the Fire, and for Vanity, *Habuc. 2. 13.* That feede on Ashes, *Esay. 44. 20.* Follow the East Wind, *Hosea. 12. 1.* Labour wholly in Vaine; as *Esay. 55. 2.* Consider the Difference twixt them that Beleeve, and those who doe not Beleeve, *Esay. 65. 13.* Gods Servants, that is, Beleevers; shall have Joy, because full Satisfaction; and so no hunger; Ye, that beleeve not, shall want, and so be ashamed, because ye have not got that ye sought:

In this Life, ye shall not be satisfied, and much lesse in Hell; there is *Pana Damni*, ye shall be punished with losse & want of what ye seeke: *Dives*; who was full of Honours & Riches, and enjoyed a fullnes of all outward Contentments, while he was in the World; yet this *Dives*, because he was not a Beleever, he thirsted after a drop of Water; and could not have that Thirst alayed: There shall be continually *Rensus Voluntatis*, your wills shall ever incline unto this & that good which ye want, but shall ever desire, and never attaine to; It is a painefull thing, to hunger & thirst, and not to have to satisfie; the Poore knowe this: Oh! what is it the to hunger & thirst, a Yeare together and never be satisfied? and, what is it to doe so Ever? yet this, & all this is, & shall be your Case, who beleeve not in Christ; that is, doe not so receive him in All his Offices, as hath been opened.

But on the other side, if ye will Beleeve in Christ; yee shall never hunger nor thirst, what would a hungry Man doe for this? will he not venter his Life? If ye will Beleeve, ye shall have a supply of all good things, and be as *Deut. 33. 23.* Satisfied with Favour, & full of the Blessing

Blessing of the Lord. Ye neede not goe out as I may so say, but shall have of your owne, whatever you neede for Soule or Body: Ye may have outward Things, & yet want more, or loose them againe: But *Beleeve*, & ye shall have all Good, and never loose it: Ye desire Joy, Heere is the Way to Full Joy; ye must have full fruition of all Good, and that is onely had by *Beleeving*: Your desires to Sinne shall be alayed; and new Desires given you, & satisfied; and that is all one, as if ye had them of Sinne, satisfied:

Therefore Consider what the *Prodigall* saith, *Luke. 15. 17. 18.* In my Fathers House is Bread enough; and I dye for Hunger; In God there is Fullnes enough of Satisfaction, and I am distracted through want of it: Reason then as the *Prodigall* did; Allas! I am heere, ready to famish, for want of Bread; How unsatisfied is my Soule? I follow after Wealth, Honours, & Pleasures, and yet my Soule hungers & thirsts; Why should my Soule be famished heere; and perish heereafter? There is Bread enough in the Gospel; In Iesus Christ, I may have to supply all my wants, a Compleate Satisfaction: Why should not I renounce my Selfe; Forsake my Sinne; and Goe to Christ? I will goe to Him, and Beleeve in Him: How great a Benifite would it be to have Meate or Drinke that would alaye Hunger & Thirst for Ever? This is had by Faith: This Argument perswaded the Woman *Iohn. 4. 14. 15.* Let it perswade you,

Ye have heard in the former Doctrine; That Any one, what Person soever, may by Beleeving get Christ: God in his Gospel shuts out None, therefore be not kept from indeavoring to Beleeve by a Conceite, that such a Sinner as thou shalt not be accepted, for any that come are Wellcome; Labour thou the to Beleeve: and know

K

that

that on these Tearmes, *Perfect Happynes*, is offered thee; For it is that *onely* which can *satisfie* all Desires; and therefore, above all, *Labour to Beleeve in Christ*; If thou wilt not, thou *refusest Perfect Happynes*; and shalt have perfect Misery.

2. To Be- Secondly, This serves also for *Exhortation*, To You
leevers, *that have Beleeved*: Get more *Faith*, and exercise *Faith* more, So shall your Wants be *supplied*, and Desires *satisfied*, and this is the *Way* to have more freedome from sinfull & worldly Desires, and to have your fill of *Grace, God, & Happynes*; you want so much, because you actually beleeve so little; For *Beleeving* brings *Satisfaction*, and the more ye *Beleeve*, the more full *Satisfaction*: Be allwayes then in the use & exercise of *Faith*, abound there with; *Sathan* above all things, labours to hinder your growth in *Faith*; because by that meanes he would keepe you in want; But learneyou above all things, to labour to *abound in Faith*, for then shall you want nothing: Hence are there so many *Exhortations & Prayers* made by the *Apostle* in Scripture for *Beleevers* *abounding in Faith*; For as they exercise & increase in *Faith*, so all Fullnes is farther conveyed to them:

Faith is as the *Bucket*, which let downe fetcheth *Water*; and the oftner you let it downe, the more *Water* you have; The Exercise of *Faith*, is as the turning of the Cock, which if turned, letteth in *Water*; So *Faith exercised*, letteth in all supply, and the more it is exercised, the greater is the supply; The more *Faith*, the more fullnes; If we want, the want is not from *Christ*, but from our want of the exercise of *Faith*: Exercise *Faith* then, and you will never be pincht with Hunger or Thirst, or be so perplexed, as often
ye

ye are ; But you shall enjoy a *Heaven* upon Earth ; you shall have a *sweete Influence* of all *Grace*, as fast as your *Soules* can receive it ; you shall enjoy the *Spirit of God*, and the *Favours of God*, and be fully satisfied ; All *Supplies* are to be had *onely from Christ* ; and all to be had *from Christ*, *onely by Believing*.

Faith Exercised doth Three Things.

Faith exercised,
doth 3
Things.

First, *It Conveyes the Thing that is sought* ; Therefore so oft in *Scripture*, it is made the *Instrument* of Conveyance of all *Gods Blessings* ; By *Faith Sarah received the promised Sonne* : *Heb. 11. 11.* So *Gall. 3. 14.* The *Promise of the Spirit is received by Faith* : It is *Faith* brings it : Therefore the *Scripture* makes *Faith* to *Conveye* the *Pardone of Sinne*, the *healing Diseases* : and *whatever is beleaved*, *Matt. 8. 13.* (as ye heard before) For, *what-ever Faith* layes hold on, it makes it thine owne, be it ever so much : And.

1.

Secondly, *Untill it hath Brought & Conveyed the Thing*, *It gives Assurance that it shall be had*, and so it gives *Content & Satisfaction* in some measure as if it were had ; As it did to *Abraham* for his *Isaac*, *Gen. 17. 17.* it made him laugh, that is *joy*, (for it was another kind of laughing then *Sarahs* was ; who laughed out of scorne of the thing spoken, as deeming it impossible & therefore was shee rebuked) I say, *Faith made Abraham laugh* ; that is *joy* in the *Assurance* of the thing : And so it made *Hanna* quiet, and eased her of her perplexity, *1. Sam. 2. 10. 18.* upon *Her praying*, shee *Believing* was *Satisfied*, untill shee had it ; For *Faith exercised*, doth assure the *Soule*, the *Thing desired* shall be had, in the best tyme & manner.

2.

Thirdly, *It presents all fullnes & desirableness*, as that which shall be in due tyme possessed, & enjoyed ;

3.

It gives a glimpse, of all that God hath Promised, or shew desirest; Faith leadeth thee to Heaven, and sheweth thee the many Mansions, the Crowne of Glory, the glorious Roabes, the immortall Inheritance, the Kingdome that shall never be shaken, whatever is to Come, Faith gives the sight of it before hand; looke as God did to Abraham, Gen. 15. He shewed him that full Posterity, & Possession that in due tyme, he should have; So doth Faith; Heb. 11, 13. By faith they saw the things promised afarr off, & were perswaded of them, & embraced them (or saluted them) that is as things present and enjoyed by them.

Now Faith doing thus; the more it is, the more it doth thus; as Fire heating, the more the Fire is, the more it heates; and the more it is exercised, the more it doth thus: For it is with Faith, as it is with any Skill Power, or Habit; if it be not used & exercised; it doth nothing, he that hath it is never the better, there is no difference twixt him & another, that hath noe such thing: And this is the great folly of Beleevers that they grow not in, and exercise not their Faith; did they so, they could want no good thing: Therefore Consider, what Increase can yeild ye so much Benefit, as the Increase of your Faith? what Exercise can doe ye so much good, as the Exercise of your Faith? Therefore, above all things, mind this: Doe ye as Hab. 2. 4. Live by your Faith: Let that be it whereby ye doe All Things, and passe All Tyme, let it be in Continuall Action in you, on All Occasions: And I Assure you, Ye shall never Hunger nor Thirst; But be free from all the Pinches and Pangs, Perplexities, and Troubles, that now ye under goe.

Thus; Ye have had the Pith & Substance of this Text, In these Foure Doctrines.

I. That

1. That Christ is the Bread of Life; that is, The only & alſufficient Remedy of Mans Miſery.

2. That the all & onely Meanes appointed & required by God, for the obtaining this Chriſt; is Comming to him; that is, Beleevig on Him.

3. That Every Perſon without any limitation or ſeclunding, by Beleevig on Chriſt, may certainly obtaine Him.

4. That whoever Comes to Chriſt, or Beleevs in Chriſt, ſhall never hunger nor thirſt; that is, ſhall have all his Wants ſupplied, and his Soule fully ſatiſfied.

I Conclude all, with that of Hoſea Chap. Laſt.
Verſe. the Laſt Who is wiſe, & he ſhall
Underſtand theſe Things.

FINIS.



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